



DEVOTED TO THE SPIRITUAL AND PHYSICAL NEEDS OF MANKIND.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

CHARLES PARTRIDGE, PUBLISHER, 390 BROADWAY.—TERMS, TWO DOLLARS PER ANNUM, IN ADVANCE; SINGLE COPIES, FIVE CENTS.

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NEW YORK, SATURDAY, JUNE 5, 1858.

WHOLE NO. 318.

THE SPIRITUAL TELEGRAPH.

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SPIRITUAL PHENOMENA AND THEIR SIGNIFICANCE.

THE COCK LANE GHOST.

Few persons familiar with current literature, have not met with *allusions* to the celebrated "Cock Lane Ghost," as it is called, and which produced so much excitement in London about one hundred years ago. Fewer have met with a statement of the particulars of that extraordinary affair, or have any acquaintance with the grounds (or rather lack of grounds) on which tradition has consigned it to the category of impostures. On recently perusing a history of the occurrences, we were forcibly struck not only with the exact resemblance of their main phenomena with many in our day, which have triumphantly vindicated their claims to a spiritual origin, but also with the resemblance of the unfair proceeding of skeptics to cover up their significance, with those which have often been instituted to put down the spiritual manifestations of our own times. As the facts of this history are now accessible to but few persons who have heard enough of them to desire to know more, and as the parallelism of these facts, and their persecutions to more modern phenomena and their treatment by skeptics, is such as to entitle them to a place side by side with the latter in the general annals of phenomena which claim to be spiritual, we have concluded to transfer the following statement to the columns of the TELEGRAPH.

The antecedents of the case, the description of the apparition seen by the girl who afterward became a medium for the rappings, as well as by other persons; the fact itself that those rappings followed that girl as if *she were* their medium, the strange "fits and starts" of the girl at times when it was alleged the Spirit came and went, and the *total ensemble* of the whole affair, are such as, it would seem, could lead but little doubt in the mind of the experienced Spiritualist of modern times, as to what was the real source of the phenomena; and that this source was *not* in any secret means which the girl held in her own power to produce the sounds, seems almost certainly evident in her entire inability to produce them at a time when she had the *strongest possible desire* to do so, in order to save herself, her father, and her mother from imprisonment, and in her actual attempt and *failure*, to imitate them artificially.

The *intelligence* manifested by these knockings, presents an interesting parallel to the phenomena more moderately manifested through the Fox girls, and which have erroneously been regarded as the *first* rappings of the kind through which *Intelligence* was manifested.

As to the alleged *proof* that was evolved that this affair was an imposture, it will be seen by the Spiritualistic reader, that it was *no proof at all*, and that the absence of the sounds when the girl was *sur-*
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have been exceedingly repellent to the subtle agencies by which it is *now* claimed that Spirits manifest themselves, is no more than what might naturally have been expected. But while the absence of the sounds on that occasion was made about the only *ostensible* ground of their disbelief, they utterly failed to explain how those sounds were produced on other occasions, and were compelled to resort to a mere hypothesis "that the child had some art of making or counterfeiting particular noises, and that there was no agency of any higher cause."

The circumstances which introduce the story are briefly as follows: In the year 1756, a Mr. Kempe, of the county of Norfolk, married a respectable woman, who died at the end of eleven months. After the death of his wife, Mr. Kempe formed an improper intimacy with his wife's sister, who followed him to London, where they both took lodgings at the house of one Mr. Parson, in Cock Lane. They mutually made wills in favor of each other; and after living together till the early part of the year 1760, the young woman took the small-pox, and died suddenly, when her physicians supposed she would recover. The story then proceeds thus:

From this event two years elapsed, when a report was propagated, that a great knocking and scratching had been heard in the night, at the house of Parsons, to the great terror of all the family; all methods employed to discover the cause of it being ineffectual. This noise was always heard under the bed in which lay two children, the eldest of whom had slept with Mrs. Kempe, as already mentioned, during her residence in this house. To find out whence it proceeded, Mr. Parsons ordered the wainscot to be taken down, but the knocking and scratching, instead of ceasing, became more violent than ever. The children were then removed into the two pair of stairs room, whither they were followed by the same noise, which sometimes continued during the whole night.

From these circumstances it was apprehended that the house was haunted; and the elder child declared, that she had, some time before, seen the apparition of a woman, surrounded, as it were, by a blazing light. But the girl was not the only person who was favored with a sight of this luminous lady. A publican in the neighborhood, bringing a pot of beer into the house, about eleven o'clock at night, was so terrified that he let the beer fall, upon seeing on the stairs, as he was looking up, the bright, shining figure of a woman, which cast such a light that he could see the dial in the charity school, through a window in that building. The figure passed by him, and beckoned him to follow, but he was too much terrified to obey its directions, ran home as fast as possible, and was taken very ill. About an hour after this, Mr. Parsons himself, having occasion to go into another room, saw the same apparition.

As the knocking and scratching only followed the children, the girl who had seen the supposed apparition was interrogated what she thought it was like. She declared it was Mrs. Kempe, who, about two years before, had lodged in the house. On this information, the circumstances attending Mrs. Kempe's death were recollected, and were pronounced by those who heard them, to be of a dark and disagreeable nature. Suspicions were whispered about tending to inculpate Mr. Kempe; fresh circumstances were brought to light, and it was hinted that the deceased had not died a natural death.

These reports were succeeded by the publication of a narrative relative to Mr. Kempe's connection with the deceased—evidently drawn up with a view to strengthening the suspicions

already existing against him, and which induced a belief that she had been poisoned.

The knocking and scratching now began to be more violent ; they seemed to proceed from underneath the bedstead of the child, who was sometimes thrown into violent fits and agitations. In a word, Parsons gave out that the Spirit of Mrs. Kempe had taken possession of the girl. The noises increased in violence, and several gentlemen were requested to sit up all night in the child's room. On the 13th of January, between eleven and twelve o'clock at night, a respectable clergyman was sent for, who, addressing himself to the supposed Spirit, desired that if any injury had been done to the person who had lived in that house, he might be answered in the affirmative by one single knock ; if the contrary, by two knocks. This was immediately answered by one knock. He then asked several questions, which were all very rationally answered, and from which the following particulars were learned : " That the Spirit was a woman, her name Frances L—s ; that she had lived in fornication with Mr. Kempe, whose first wife was her sister, and that he had poisoned her, by putting arsenic in purgative, and administering it to her when ill of the small-pox."

Many people suspecting that some deception was practised, it was resolved to remove the girl to another house, in order that if there was any imposition, it might be detected. This was accordingly done, and the child was suddenly taken away to a strange house, and not to that to which it had been said she was to be removed. The clergyman who had already visited her, not choosing to pronounce too hastily on what appeared to him extraordinary, collected some friends, among whom were two or three divines, and about twenty other persons. Two negroes were likewise admitted of the party, who, on the evening of Wednesday, the 20th of January, assembled at a house at the corner of Hosier Lane, whither the girl had been carried. They arrived about ten, and having first thoroughly examined the bed-clothes, &c., and being satisfied that there was no visible appearance of deceit, the child was put into the bed, which was found to shake extremely by the gentleman who had placed himself at the foot of it. They then proceeded to ask a variety of questions, which the supposed Spirit answered by giving one knock for the affirmative, and two for the negative, and expressing displeasure by scratching. The following were the particulars of this extraordinary conversation :

Q. Were you brought to an untimely end by poison? 4
Yes.

Q. In what was the poison administered, beer, or purl?
Purl.

Q. How long before your death? A. Three hours.

Q. Is the person called Carrots able to give any informati

about the poison? A. Yes.

Q. Were you married to Kempe? A. No.

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Q. In what was the poison administered, beer, or purl? A. Purl.

Q. How long before your death? A. Three hours.

Q. Is the person called Carrots able to give any information about the poison? A. Yes.

Q. Are you Kempe's wife's sister? A. Yes.

Q. Were you married to Kempe? A. No.

Q. Was any other person besides Kempe concerned in the poisoning? A. No.

Q Can you appear visibly to any one? A Yes.

Q Will you do so? A Yes.

Q Can you go out of this house? A Yes.

Q Can you follow the child everywhere? A Yes.

Q Are you pleased at being asked questions? A Yes.

Q Do you use your mind? A Yes.

Here a mysterious noise, compared to the fluttering of wings round the room, was heard.

Q How long before your death did you tell Carrots that you were poisoned? A One hour.

Here Carrots, who had been servant to Mrs. Kempe, and was admitted to be one of the company, asserted that the deceased had not told her so, being at that time speechless.

Q How long did Carrots live with you? A Three or four days.

Q Carrots attested the truth of this?

Q If the accused should be taken up, will he confess? A Yes.

Q Will you be at ease in your mind if the man be hanged? A Yes.

Q How long will it be before he is executed? A Three years.

Q How many clergymen are there in the room? A Three.

Q How many negroes? A Two.

Q Can you distinguish the person of any one in the room? A Yes.

One of the clergymen, holding up a watch, asked whether it was white, yellow, blue, or black. The watch was in a black shapeless case.

Q At what time will you depart in the morning? A At four o'clock.

At length, at the appointed hour, the noise is said to have resumed into the Wheatsheaf, a public-house at the distance of a few paces, where it was heard in the bed-chamber of the landlady and landlady, to the great affright and terror of them both.

During the above interrogation, one of the gentlemen placed himself by the bed-side, leaning on the bed, when one of the company, on the other side of the room, desired him not to sit in that posture, on which the former very justly replied, "Sir, I came hither with a design to ascertain the truth of this affair, and I think I have a right to place myself in any part of the room which I look upon as most suspicious."

Some other little alterations of this kind took place, which ended in the departure of the persons who were dissatisfied. The gentleman who had leaned upon the bed, requested permission of Mr. Parsons to remove the girl to his own house, promising she should have a room to herself, a maid to attend her, and whatsoever her father pleased to be with her; adding, he had authority to say that, if anything material happened, a person of distinction would interest himself in obtaining a discovery of this apparently intricate affair. His offer was rejected by Mr. Parsons. Nothing more occurred till the following morning, when the knocking began again about seven o'clock.

Though many were, by this time, inclined to believe that what they had witnessed was the effect of supernatural agency, yet the rational part of the company could not be brought to believe but that there was some fraud in the affair. It was therefore determined to remove the child a second time, and accordingly, instead of being carried home, she was conveyed to a house in Crown and Cushion Court, at the upper end of Cow Lane, near Smithfield, where two clergymen, several gentlemen, and some ladies assembled on Thursday evening.

About eleven o'clock the knocking began; when a gentleman in the room began speaking angrily to the girl, and hinting that he suspected it was some trick of hers, the child was uneasy and cried; on which the knocking was heard louder, and much faster than before; but no answer could be obtained to any question while that gentleman stayed in the room.

After he was gone the noise ceased, and nothing was heard till a little after twelve, when the child was seized with a trembling and shivering, in which manner she always appeared to be affected on the departure, as well as at the approach, of the Spirit. On this one of the company asked when it would return again, and at what time. Answer was made in the usual manner by knocks, that it would be there again before seven in the morning. A noise like the fluttering of wings was then heard, after which all was quiet, till between six and seven on Friday morning, when the knocking began again.

A little before seven two clergymen came, when the fluttering noise was repeated; which was considered as a sign that the

Spirit was pleased. Several questions were then put, particularly one by a female, an acquaintance of the deceased, who came out of mere curiosity, and had been to see Mrs. Kempe some time before she died. The question was, how many days before the death of the latter this gentleman had been to see her. The answer given was three knocks, signifying three days, which was exactly right. Another question was whether some one of the company there present had not a relation who had been buried in the vault where Mrs. Kempe lay. The reply was made by one knock, in the affirmative. They then asked *generally if it was their relation; all excepting the two last were answered no; but to the last the reply was by one knock, which was right.* These two circumstances produced considerable surprise in the company.

On the night of Friday, the 23d of January, the girl was again removed, and conveyed to the house of the matron of St. Bartholomew's Hospital. Her being there was kept secret, to prevent a multitude from collecting round it, which would have greatly distressed the *poor child intended to be adopted for the discovery of the imposture, if any were employed.*

About twenty persons sat up in the room, but it was not till near six in the morning that the first alarm was given, which coming spontaneously, as well as suddenly, a good deal struck the imagination of those present. The scratching was compared to that of a cat on a cane chair. The child now appeared to be in a sound sleep, and nothing farther could be obtained. It had been observed by a person in conversation, who expressed his opinion with great warmth, that the whole affair was an imposture; this caused some alteration in the company, some believing, and some disbelieving the reality of the Spirit. When the dispute on this subject commenced, the Spirit took its leave, and no more knocking or scratching was heard.

About seven o'clock the girl seemed to awake in a violent fit of crying and tears. On being asked the occasion, and assured that no harm should happen to her, she declared that her tears were the effect of her imagining what would become of her father, who must be ruined and undone if the matter should be supposed to be an imposture. She was told that the company had taken her to be in a sound sleep, when the dispute happened; to which she replied, "Ay, but not so sound but that I could hear all you said." This, one would have supposed, would have been sufficient to open the eyes of all those who were not willfully blind, but such was not the case.

On Sunday night the girl lay at a house opposite the school house in Cock Lane, at which place a person of distinction, two clergymen, and several other persons were present. Between ten and eleven the knocking began; the principal questions and answers were the same as those already mentioned.

Among some new ones of little consequence was the following: "Will you attend the girl to any place whither she may be appointed by authority?" Q. "Yes." At eleven o'clock eleven distinct knocks were heard, and at twelve o'clock, twelve. The Spirit being then asked if it was going away, and when it would return? seven knocks were given. Accordingly, when S. Sepulchre's clock struck seven, on Monday morning, the invisible agent knocked the same number of times. Some few questions were asked at the meeting, much to the same purpose as those already inserted, and answered in the same manner.

Every person was put out of the room who could be supposed to have the least connection with the girl; her hands were laid over the bed-clothes, the bed carefully looked under, etc., but no discovery was made.

The public had now been for some time aroused at least, if not edified, by the extraordinary pranks of this Spirit, and were by no means unanimous respecting the degree of credit which ought to be given to its intimations, when the following advertisement appeared in the newspapers:

TO THE PUBLIC.

"We whose names are hereto written, thought it proper, upon the approbation of the Lord Mayor, received on Saturday last in the afternoon, to see Mr. Parsons yesterday, and to ask him in respect of the time when this child shall be brought to Clerkenwell. He replied in these words, 'That he consented to the examination proposed, provided that some persons connected with the girl might be permitted to be there, to divert her in the day-time.' This was refused, being contrary to the plan. He then mentioned a woman, whom he affirmed to be unconnected, and not to have been there. On being sent for she came, and was a person well known by us to have been

constantly with her, and very intimate with the familiar as she is called. Upon this, Mr. Parsons recommended an unexceptional person, the daughter of a relation, who was a gentleman of fortune. After an inquiry into her character, he informed us that this unexceptional person had disobliterated her father and was out at service. On this we answered, 'Mr. Parsons, if you can procure any person or persons of strict character and reputation, who are housekeepers, such will be with pleasure admitted.' Upon this he requested a little time. Instead of coming, as he promised, and we expected, one William Lloyd came by his direction, and said as follows:

"Mr. Parsons chooses first to consult with his friends before he gives a positive answer concerning the removal of his daughter to the Rev. Mr. Aldrich's."

"Within three hours after this the following message was sent by Mr. Parsons, through the same hand.

"If the Lord Mayor will give his approbation, the child shall be removed to the Rev. Mr. Aldrich's."

The plan above mentioned was thus set forth: The girl was to be brought to the house of the said clergyman (the Rev. Mr. Aldrich), without any person whatever that had, or was supposed to have, the least connection. The father was to be there; not suffered to be in the room, but in a parlor, where there could be no sort of communication, attended with a proper person. A bed without any furniture was to be set in the middle of a large room, and the chairs to be placed round it. The persons to be present were some of the clergy, a physician, surgeon, apothecary, and a justice of the peace. The child was to be undressed, examined, and put to bed by a lady of character and fortune. Gentlemen of established character, both of clergy and laity (among whom was a noble lord, who desired to attend), were to have been present at the examination. We have done, and still are ready to do, everything in our power to detect an imposture, if any, of the most unhappy tendency, both to the public and individuals.

"STK. ALMOND, Rector of St. John's, Clerkenwell."

"JAMES PENN, Lecturer of St. Ann's, Aldersgate."

In pursuance of the above plan, many gentlemen, eminent for their rank and their character, by the invitation of the Rev. Mr. Aldrich, of Clerkenwell, assembled at his house, on the 31st of January, and the next day appeared the following account of what passed on the occasion:

"About ten at night the gentlemen met in the chamber in which the girl, supposed to be disturbed by a Spirit, had with proper caution, been put to bed by several ladies. They sat rather more than an hour, and hearing nothing, went down stairs, where they interrogated the father of the girl, who denied, in the strongest terms, any knowledge or belief of fraud.

"As the supposed Spirit had before publicly promised, by an affirmative knock, that it would attend one of the gentlemen into the vault, under the church of St. John, Clerkenwell, where the body is deposited, and give a token of its presence there by a knock upon the coffin; it was therefore determined to make this trial of the existence or veracity of the supposed spirit.

"While they were inquiring and deliberating, they were summoned into the girl's chamber by some ladies, who were near her bed, and had heard knocks and scratches. When the gentlemen entered, the girl declared that she felt the Spirit like a mouse upon her back; and was required to hold her hands out of bed. From that time, though the Spirit was very solemnly required to manifest its existence by appearance, by impression on the hand or body of any present, by scratches, knocks, or any agency, no evidence of any preternatural power was exhibited.

"The Spirit was then seriously advertised that the person to whom the promise was made of striking the coffin, was then about to visit the vault, and that the performance of the promise was then claimed. The company, at once, went into the Church, and the gentleman to whom the promise was made, went with two more into the vault. The Spirit was solemnly required to perform its promise, but nothing more than silence ensued. The person supposed to be accused by the ghost then went down with several others, but no effect was perceived. On their return they examined the girl, but could draw no confession from her. Between two and three she desired, and was permitted, to go home to her father.

"It is therefore the opinion of the whole assembly that the child has some art of making or counterfeiting particular noises, and that there is no agency of any higher cause."

To elude the force of this conclusion, it was given out, that the coffin in which the body of the supposed ghost had been deposited, or at least the body itself, had been displaced, or removed out of the vault. Mr. Kempe, therefore, thought proper to take with him to the vault, the undertaker who buried Miss Fanny, and such other unprejudiced persons as, on inspection, might be able to prove the fallacy of such a suggestion.

Accordingly, in the afternoon of the 25th of February, Mr. Kempe, with a clergyman, the undertaker, clerk, and sexton of the parish, and two or three gentlemen, went into the vault, when the undertaker presently knew the coffin, which was taken from under the others, and easily seen to be the same, as there was no plate or inscription. As a farther satisfaction to Mr. Kempe, the coffin was opened in his presence, and the body found in it.

Other persons, in the meantime, were taking different steps to find out where the fraud, if any, lay. The girl was removed from one place to another, and was said to be constantly attended with the usual noises, though bound and muffled hand and foot, and that without any motion in her lips, and when she appeared to be asleep; nay, they were often said to be heard in rooms at a considerable distance from that where she lay.

She was at last removed to the house of a gentleman, where her bed was tied up in the manner of a hammock, about a yard and a half from the ground, and her hands and feet extended as wide as they could be without injury, and fastened with fillets for two nights successively, during which no noises were heard.

The next day being pressed to confess, and being told that if the knocking and scratching were not heard any more, she, with her father and mother, would be sent to Newgate; and half an hour being given her to consider, she desired she might be put to bed, to try if the noises would come. She lay in bed this night much longer than usual, but there were no noises. This was on a Saturday.

Being told on Sunday, that the ensuing night only would be allowed for a trial, she concealed a board about four inches broad, and six long, under her stays; this board had been used to set the kettle upon. Having got into bed, she told the gentlemen she would bring Fanny at six the next morning.

The master of the house and one of his friends, being, however, informed by the maids, that the girl had taken a board to bed with her, impatiently waited for the appointed hour, when she began to knock and scratch upon the board; remarking, at the same time, what they themselves were convinced of, that "these noises were not like those which used to be made." She was then told that she had taken a board to bed, and on her denying it, was searched and caught in the lie.

The two gentlemen who, with the maids, were the only persons present at this scene, sent to a third gentleman, to acquaint him that the whole affair was detected, and to desire his immediate attendance. He complied with their request, and brought another along with him. They all concurred in the opinion that the child had been frightened into this attempt by the threats which had been made the two preceding nights. The master of the house, and his friend, both declared, "that the noises the girl had made that morning, had not the least likeness to the former."

At length, Mr. Kempe thought proper to vindicate his character in a legal manner. On the 10th of July, Mr. and Mrs. Parsons, one Mary Fraser, who, it appeared, acted as interpreter between the ghost and those who examined her, the Rev. Mr. Moore, curate of St. Sepulchre's, and Mr. James, a tradesman, were tried at Guildhall, before Lord Mansfield and a special jury, and were convicted of a conspiracy against the life and character of Mr. Kempe. The trial lasted twelve hours, but judgment was respited, as Lord Mansfield wished to take the opinion of the other judges on this extraordinary case.

The court choosing that Mr. Kempe, who had been so much injured on this occasion, should receive some reparation by the punishment of the offenders, deferred passing sentence for seven or eight months, in hopes the parties might, in the mean time, make up the affair. Accordingly, the Rev. Mr. Moore and Mr. James were discharged on paying the prosecutor £300 and his costs, which amounted to nearly as much more. Brown, who published the narrative alluded to in the early part of this history, and Say, the printer of the newspaper in which it was made public, had previously made their peace with the prosecutor.

As to the grand culprit, Parsons, he was ordered to be set in the pillory three times in one month, once at the end of Clock Lane, and after that to be imprisoned two years; Elizabeth his wife, one year, and Mary Fraser, six months in Bridewell, and to be there kept to hard labor—a punishment which appears much too lenient, when we consider the atrocious and malignant motives which instigated the framers of this artful and villainous contrivance.

Parsons appearing to be out of his mind at the time he was first to stand in the pillory, the execution of that part of his sentence was deferred till another day; when, as well as on the other days of his public exhibition, the populace, instead of using him ill, took so much compassion on him, that a handsome collection was made for his use. The term of his confinement in the King's Bench Prison having expired on the 13th of February, 1765, he was consequently discharged.

Such was the termination of an affair, which not only found partisans among the weak and credulous, but even staggered many men of extensive talents and sound understandings. The Rev. Mr. Moore, whose faith was stronger than his reason, and who had warmly interested himself in behalf of the reality of the Spirit, was so overwhelmed with grief and chagrin, that he did not long survive the detection of the imposture.—*New Wonderful Magazine* (London), vol. 2, p. 540 *et seq.*

SPIRITUAL LECURE AND CONFERENCE.

SEVENTH SESSION OF THE CONFERENCE.

Dr. GRAY read an essay from the May number of the *New Englander*, a quarterly published by Wm. L. Kingsley, New Haven, Conn., and designed to be an exponent of the opinions of New England men on all the great moral questions of the day. The essay read its opening article, and is entitled, "Spiritualism tested by Science."

Mr. PANTHORN said: The essay read by Dr. Gray suggested a question to his mind, which it might be profitable for the Conference to consider, if no other was proposed: "Is human reason or human senses the most reliable? Or, in other words, Which is the most trustworthy, the deductions of science, or the evidence of the senses?"

Dr. GRAY said: There were several questions proposed at the close of the last session, some of the proposers of which were present, and might be ready to state their views with respect to some one of them.

The one presented by Mrs. Farnham—What is the best means of inducing in humanity the conditions of susceptibility to higher truth, or the capacity of spiritual development? was selected, and

Mrs. FARNHAM proceeded to say: That she had been induced to present the question, first, because she had been led to think that there was too great a tendency on the part of these conferences to be speculative rather than practical, which she could not but deplore, in a world like ours, with so much of work in it to do; and secondly, because she considered it as underlying all genuine progress and permanent improvement. Hitherto the best and finest power of the noblest minds has been directed to the palliation of existing evils and errors. It has been confined mainly to effects. The phrenologist, to be sure, has endeavored to point the world in the direction of causes; but a scientific Spiritualism must concede that the cause or causes of existing evils and inharmonies, must not merely be pointed at, but found, before any practical corrective can be applied.

Dr. GRAY asked Mrs. F. to state her thoughts as to the cause.

Mrs. F. replied: Parental conditions as they exist in the world are the primary cause. We need to know how better children may be born, and to this end the mother half of our species must be educated into a comprehension of the responsibility which rests upon it, and into a knowledge of how to discharge the trust. Humanity can never be spherical until its hemispheres are equal.

Mr. POOT said: If we should succeed in making little angels of our children, society, as at present constituted, would give us a neighbor whose children might be little imps, whose example would be sure to contaminate their angelic nature. So, he would begin with physical conditions as a cause; that is to say, he would have better wages, more equality, better houses, and then we shall not only have better babies, but shall be able to keep them better.

Mrs. BUNCKES, from Wisconsin, said: We must first make angels of ourselves. When woman is pure and good, and marriage is of affinity and morality, then we can have angelic children, and not till then. But at present, nothing is more common than for fathers to condemn their offspring, and, in case of a daughter, to turn her out of doors, for the practice of vices which the father himself has implanted in her constitution. If the pure woman takes the libertine to her bosom, impurity is the inevitable result. Society is reaping the natural consequences of its own absurd conventionalisms. If public immorality chances to be attired in crinolines, it would it to the felon's prison to hard with unmasked vice and misery; but if it only appear in pantaloons of "the right stripe" it is welcomed at the merchant's private mansion, and introduced to his daughters with a prudential eye to matrimony; that is to say, to dollars, or to position.

Mrs. FARNHAM said: The world needs a direct remedy. Purity is good, labor justly remunerated is well, but she felt the need of expelle

ation of the mother that is required; she, under God, to do in the matter of offspring. Fillety, she is enviable coalition of facts, to be in most cases from the me could be so improved in her condition, and enlighten edge, to the extent of drying up this fountain of fillety it entails, it would be worth to society far more than I that there is a broader view than this. It is to be on of true power live and die, and their children are new our great statesmen, only one—John Adams had American father need not blush to own. With the greatness was lost to their children. But themselves mothers—they were born of mothers who could prod as bodiless; and this indicates the true direction where and where reformation is to begin. Our vacuities and mental culture often come to naught through abet the germs it tries to develop. To be thorough, it must and cover not only the post-natal, but the anti-natal g

Mrs. DAVIS said: It had been with her a standing w as a good at he is, seeing of how much of error wom: The propagation of the species has gone on for ages recognition of the value of true ante-natal conditions, that we are no worse than we are. There are, however, illical reforms also bearing with great force upon t for example, better wages for woman to keep her out rlags relations which do so curse the family and the it that most sacred of all human relations, divorces the poor, as it is so often done for position, by the rle should be in freedom, and what she acquires by h should be secured to her by law. Law has been for n in the power of man—law no protection; like the soul master is a decent man, well! but if not, there is a woman, with these two millstones of ignorance and neck, is cast into the great sea of maternity, and laor to come bravely out of it, "bearing precious pearls," tell, she very often does; though why, it would be b it be, that though overlooked by man, she is very nu God.

Mr. PANTHORN said: The question was of great in form was needed; but where to begin, and how to unsolved problem i his mind. Doubtless a better re is needed, and more industry on the part of those who but eat up the earnings of others, would also be g the altar of human progress. The worker needs mor and the tiller needs to work, that he may get the abili these considerations important though they be, do not of the difficulty in question. Grant that we should solves first, and then be able to understand another lected from disappointment in our future relations to how? He had been anxiously looking to autropolog for the key to human life and happiness, but he thoug not yet sufficiently verified to be accepted as guides, sufficiently developed to afford us any great protection How to know one's self, and how to know another, is a Not to know one's self, and not to know another, whic difficulty, is to be perpetually liable to mistake, whic all, like every other, is not finally irreparable, and i may yet be seen to have been no great blunder, after t

Mrs. FARNHAM said: she had raised the question for finding a starting point. Maternity is the crown of w motherhood in her is the strong point in her nature to effectual appeal can be made in her own behalf. M fixed all the proud work of the world to himself. Woe her own sex has said, "she and darts, and nurses al earlier ages, when it was the highest mark of human a wholesome murderer, woman was praised for the num she could produce for the noble purpose of human but not quality, was the need then, and the greater the nun her honor. But now, that that work is mainly done basis laid for a higher civilization, quality divides wi true interests of the race. Woman should combine w form little associations on the great principle, not o social position, but of MATERNITY. The lady in the p'ar nize that her wa-herwoman in the kitchen is also an c divulgent of principles and most sacred of duties—the m race of immortals. The work looks difficult, but in res it is half accomplished by virtue of her own intuitions a bility of maternal love itself, the moment she is broi true dignity in the scale of being. Hitherto all intelle been expended upon man. One set is carefully educat and another to execute them, etc., etc. Think what : land of Bibles and churches and masculine machinery punish crime! Why not spend a little time and thoug which bears so much perverted human fruit? Is it not e we make the true good the fruit will be good also?

The question by request will be continued.

Adjourned,

To HARRISON TAYLOR.—W. H. P. sends us a timely and v to wit: "The season is at hand when most farmers are oreators for domestic use, and sometimes an animal g yield tallow too soft to make good candles. To harden ald is sometimes put into the melted liquid, but w resists. If you would succeed perfectly, when the tallow the kettles to 'try,' put in also one pound of alum in the

PHILOSOPHICAL AND MORAL DEPARTMENT.

STRICTURES ON Z. H. H.'S THEORY.

A singular objection to Spiritualism, or rather an hypothesis referring its phenomena, whether of ancient or modern times, to the witnesses as a *man*, has appeared from time to time in the *SPIRITUAL TELEGRAPH*, over the signature of "Z. H. H."

This hypothesis admits the phenomena, and accounts for them as follows: Man is a complex of the uses of his ancestry, and his memory is the organism of their uses in him; that is to say, the means by which they are represented or manifested to him. That the state of active affection with one of these flows into the memory or organism of his use or uses, and actually projects the embodied form of that use, in time and space, as it originally appeared. As thus: The memory of my father is the organism of his uses in me, and as I come into the affection of one or more of these uses of him, that affection, flowing into the organism of himself in me, becomes to my senses an objective representation of himself, either wholly or in part, to me. If, for instance, I am in the affection of the use of his hand performing a remembered act, the hand will appear and do that very act, and so on.

This hypothesis admits that man is a Spirit, and affirms the perpetuity of his conscious individuality, by reason of his being the form of a specific and perpetual use, denying only that such manifestations as, in both ancient and modern times, are ascribed to what is popularly called spiritual causes, are really so, in that sense of the term, and affirming their self-caused projection from that of the things manifested; which things or uses of the ancestry are latent as to the external consciousness, in the observer. For a full statement of this hypothesis, together with the grounds upon which it rests, see *SPIRITUAL TELEGRAPH* of September 5, 1857, and succeeding numbers.

I am unable to accept this hypothesis as an explanation of the origin of spiritual phenomena, for several reasons:

1. The hypothesis is not self-consistent, as it appears to me. It admits, for example, that my father is a spiritual entity, or form of use, and that he did once manifest that use, which is himself, to me; but denies that he can do so any longer—when, for example, he only, or those who are on a plane with him, which is the same thing, can be of efficient use to me in a certain emergency, which will be explained below; which is virtually saying, that use, which is man, and by which alone man is, can not be perpetually useful—can not always manifest itself in love to the neighbor, though use be the *animus* of that love.

To illustrate: A man after the most careful application of his best powers to the subject, is forced to the conclusion that death destroys all human consciousness. Now, it is *my* or *love* to the neighbor to endeavor so to set the facts of nature, and the deductions flowing from them, before the recipient of this unhappy conclusion, that, if possible, he may see good cause to *revivify* it. No believer in the immortality which this hypothesis admits, for a moment questions the *utility* of such a work. But *fact* is, and during the first forty years of the present century had failed with increased rapidity. Up to within the last ten years the decrease of faith in a conscious existence beyond the grave, had been in the ratio of the increase in the knowledge of the facts of science. This plain matter of fact stood forth in this nineteenth century, making constant progress against all the uses of man on this side the grave—a great and growing need; and by this hypothesis there is no one to perform the uses which it demands. It presents immortality on the basis of perpetual use, and denies the power of using in a direction where, as seen, man, or a form of use from beyond the grave, alone can act with the required efficiency.

2. As seen above, it affirms that my father, for example, could and did once flow into my proprium, so as to become in a certain sense, the organism of his representation in me, and then stop this flow, but does not exhibit the valve which cuts it off. It first admits the perpetuity of human uses, and their prior activity or *using*, but denies their perpetual flow; that is to say, my father was once a form of use to me through the manifestation of himself to me, but is no longer. This hypothesis, applied to the distributing reservoir of the Croton water (which is as well the form of a use to me, as my father is, or was), will be difficult of credence. By means of it, that fluid

flows into and becomes the organic forms of its uses in all who partake of it; but having once done that, it is no longer necessary; the water may be cut off at the fountain. Both my father and the distributing reservoir, have ceased to be *uses* on their respective planes of use, their uses being once organized in me. But to affirm that that which is man, or the divine proceeding of eternal use into the form of eternal use, does finally cease to be a use, is to pronounce upon him the sentence of scientific annihilation.

3. As seen, my father having become the organism of his use in me, I, forever after, am able by the volition of the involuntary or ganglionic side of my spiritual powers, to flow into that organism, and by means of it to reproduce the forms of all his uses; that is to say, whenever I come into the affection of a use of my father, corresponding to his hand doing that use, I do objectively create his hand actually performing it; and so on throughout, even to his standing before me in time and space, *recreated from myself*, by the occult powers of my involuntary spiritual physiology to flow into the complex unity of the organisms of his uses in me. If this be so, then, so far as I can see, is my father annihilated, and God with him, by ceasing to be any longer useful to whatsoever they did once flow into. I have become the Creator. When I require my father, I can produce him from myself, and when I come into affection with the divine in me, on the same principle I become omnipotent. The universe and its creator being within myself, who am the continent of the organisms of their uses, I can reproduce them from myself; and hence, whatever there might have been once, there is now nothing substantial in the universe but myself. And yet, when I come to apply this hypothesis, I find, despite my omnipotence, that although the Croton water is present in me, and I often come into affection with it, I have never yet been able to produce the distributing reservoir, which is its continent in a gross sense, anywhere save on Manhattan Island where, for the present, it makes its only physical manifestation.

4. The hypothesis has no facts. Principles are in perpetual potency; if, therefore, the doctrine be sound, one man can reproduce the objective presence of another, whilst that other is in the body, as well as after he has left it. Now, to be approved as sound, it must be able to show the objective *fact* *simile* of the hand of a person performing *real acts* in time and space, the original of the representation at the same time belonging to a man in the body. For example: Hands representing those once belonging to persons who have departed this life, are known to more ponderable bodies. The fact required is, the presence of such a hand, *doing the same thing*, its original proprietor not having departed this life. It is not the apparition merely of a living person, which will meet the case, but an appearance that can do something which will leave the visible marks of its presence behind it, as hands representing those of departed persons are known to do. Obviously, if the hypothesis will cover the facts of the higher life, it will also those of the lower, and hence it must be true, that so soon as the child has received his parents by influx, and has become the spiritual organism of their uses, he need not wait until they have left the body, to air his creative power; he may be in the *embryo*, and they comfortably seated at dinner five miles distant, and be able to produce them, if the doctrine will hold, and cause them to aid him in ejecting the pigs therefrom, by simply flowing into the affection of their use in that direction, already organized in him.

5. It is *against* fact. Nature, so far as our observation extends, develops all her forms from germs; whereas by this hypothesis, a man not only can create his own father, but can do it independently of natural method. For example, A., B., and C. sit conversing upon some topic engrossing their whole attention, when a *seventh hand* obtrudes itself upon their notice. Now, the six hands belonging to the said A., B., and C., are produced by the established method of organic growth, but the seventh hand, whose grasp is as firm, and whose motions are as intelligent, and everything about it as real, as the others, is not a proceeding like these, but is the individual, or conjoint product of the unconscious volition of A., B., and C.'s states! Here is not only a new Creator, but a new process of creation, and one never observed in the production of anything save that which represents the forms and acts of persons who have left the present life.

6. It is not possible for one form of use to flow into another to the subversion of its own uses, except at the expense of its

identity. When animal uses are incorporated with the human in the organism of the human, animal identity is lost. Hence, if one germ-life can flow into another, so that the receptive life can thereafter reproduce all the manifestations of the first, then, as in the case of the animal, its identity is lost in that other. In this transfer of uses, use having culminated, identity, by strict law of divine economy, must terminate. Such influx would be contrary to Divine order, and, as between two immortal identities, would be impossible. It is pushing the law of influx to the point of self-annihilation. The inspiring spirit is lost, both as to use and identity, in the creative possibilities of the soul it has inspired.

7. It does not accord with the observed law of influx on lower planes of manifestation. For example, iron is the organic form of the uses of its ancestors, among which is magnetism. Its presence is essential to the manifestation of that metal, and as a producing element or ancestral trait in the organism of iron, its behavior is uniform. But iron can be inspired by its magnetic ancestor in *person*, so to speak, and then, without the slightest perversion of these ancestral traits, the aforesaid ancestor performs uses through it. That it is the ancestor in *person*, and not merely his traits existing in the subject or child, is known from the fact that the iron never manifests the new power, except through the presence of the foreign agent.

For these reasons, I conclude that the hypothesis is of authority and not of fact. As, for example, when my senses reveal to me a human hand at three o'clock P. M., of a clear day, it admits that it is the form of a use developed from a germ by a universal and orderly method. But if in five minutes thereafter, the same senses reveal to me *another hand*, it affirms by authority of itself, and against universal order, that *that* hand is not an unfolded germ, but the offspring of *my state*; which looks like affirming that divine order can perform uses in *disorder*.

R. T. HALLOCK.

CLAYTON'S APPEAL

TO HIS NON-BELIEVING FRIENDS.

Our esteemed correspondent not only talks well, but acts well. He sends with his appeal the address of many persons to whom he wishes this paper to be sent, with which wish we most cheerfully comply, and hope to be favored with their subscriptions. We believe also that others may be moved to do likewise. The subject is worthy to be presented to skeptical persons through personal appeals to whom many will give heed, and be ever thankful.—Ed.

CLAYTON'S MILLS, So., Ca., April 7, 1858.

EDITOR SPIRITUAL TELEGRAPH:

As you request in your last paper, I send you the names of many friends to whom you may send a specimen number of your progressive journal. Whether they will become subscribers or not must of course depend upon their own feelings relative to human progression. But I would advise them, as one who has had opportunities of knowing, to no longer delay in taking one or more of the numerous and valuable Spiritual newspapers now coming into existence, not only in America, but all over Christendom. If they do not soon become acquainted with the wisdom of the progressionists of our times, they may expect in their close of life to be far behind the progress of the age. Now is the time for old fogies to wake up, and look what the world is doing—look at both sides of all agitated questions, but they can not do this by only looking into the secular and sectarian papers, which are, from motives of interest and popularity, opposed to all "new-fangled doctrines," as they are pleased to term the numberless and wonderful spiritual developments of our eventful times.

The old fogies of our age stand just where they did in the days of Noah, Lot, and Christ. When good old Noah preached to the Antediluvians that a great flood was near at hand, they would not believe him, and no doubt called him crazy, because he claimed to have his information from the Spirit-world. When Lot told his sons-in-law that two angels or Spirits had told him that Sodom would be destroyed the next day, "he seemed as one that mocked unto his sons-in-law," Gen. 19, xiv. They considered that any man must be crazy who should deem that he had communicated with a Spirit, or an angel. When Christ began to baptize with the Holy Ghost, the Jews considered him crazy; for as baptism of the Holy Ghost means a development for spiritual intercourse, they considered it a humbug, the Devil, or something of the kind.

Then, the Antediluvians, the Sodomites, and the Jews, were the old fogies of ancient times, and as they opposed the new developments in Spirit-intercourse, which has existence ever since the first mortal trod the face of the earth, and will exist as long as one shall tread thereon, so do the fogies of our day oppose

Spirit-intercourse; and as the ancient fogies would not investigate these matters, so do many of the modern ones refuse to do it, saying *they can't believe it!* Does not everything look foolish that we do not understand?

In our day the spiritual progressionists, of which there are now at least two millions in the United States alone, teach and prove demonstratively that Spirit-intercourse is known to them in many more forms than it was known in the Bible days. Any person may thoroughly satisfy himself of this fact, either by studying the spiritual philosophy, or by keeping up a circle of from two to twelve members, until a medium is fully developed. Yet, without doing this—without either studying the spiritual philosophy, or developing a medium, many will ignorantly condemn Spiritualism!

About ten years ago the modern developments in Spirit-intercourse began by little raps on the walls of houses and on furniture. As the Spirits well knew, this was considered very ridiculous by all mankind, save a few independent philosophers, scattered here and there over the Union. These raps foretold the table-tipping, which was likewise abused and ridiculed by all but a few independent minds. The table-tipping foretold the writing-medium, which converted a great many intelligent minds to the knowledge of Spirit-intercourse, while the rest of mankind laughed at it, as similar ones did at Columbus for supposing that there was another continent, or as such did at Fulton for believing that he could make a boat run by steam! The writing-medium foretold the development of all the various other kinds of mediumship, or gifts, many of which are found recorded in the twelfth chapter of first Corinthians. From the raps higher and higher have the spiritual manifestations been raised, till all the *gifts* or kinds of mediumship known to the ancients, have been developed. Christ and his Apostles knew no more belonging to our race, and even not as many. Christ, in speaking of the true believer, or believer in Truth, and of his own manifestations, says, "And greater works than these shall he do;" John 14, xli. Yet the careless world will not look, so that it may *believe!*—will not take the spiritual papers, so that it may eventually *know!* But the Spirits will not yet cease in raising their manifestations higher, and it is their intention thus to continue, till all our race shall know and comprehend that Spirit-intercourse is a part of nature. For this purpose they have lately begun what is called "Union prayer meetings," which are now spreading over the world, and called by some "Religious revivals." For a while these "Revivals" will increase the popular churches, but at length they will tend to sweep all churchianity away, for good works, as the true Christian Religion. As I am what is termed an impressionable medium, I understand this great and wonderful movement. Beside, the other day, I inquired of a pure and bright Spirit the cause and object of this great spiritual manifestation, and learned that the Spirit-friends of mortals were doing it, to put down the popular prejudice against Spiritualism. Erelong the speaking-medium will appear in these "Union prayer meetings." The strongest proof, as yet, that these gatherings are caused by the Spirits, is, that in them all idea of *sect* is generally discarded. In all ages the pure Spirits have taught that sects were wrong. In the days of true Christianity there were no sects among the Christians. Sects tend to divide the minds of men, and whatever does this is not right. Truth unites the minds of men, as will true Christianity, or any true science, as mathematics, Astronomy, etc. There are no sects in these, or in any thing that is true; therefore, any thing in religion that tends to produce sects, is antichristian.

About the latter days of the Apostles, Antichrist, as foretold by Christ and his Apostles, began to deceive the world and the very elect, if it were possible, by organizing a church, or a sect, with a fixed creed, to which all must conform, right or wrong! Such yet prevails with the sects, and the priests of those sects will allow no other belief!

The object of modern Spiritualism is to throw down all sects, and to bring the world to true Christianity again; and for this reason I would advise all persons to throw their sinful prejudices aside, read the spiritual papers, study the spiritual philosophy, and keep up circles, so as to be ready for the great advent of true Christianity again on the earth. Christ said this would "come like a thief in the night," and sure enough it does to all the heedless fogies of our times.

This advent has been long, long looked for, and is now near at hand, and prophets in all ages have foretold it. I remarked

that the speaking medium would soon appear in these "Union Prayer Meetings." In ancient times, the speaking medium was called a prophet. A prophet is a mortal who speaks or acts under spiritual or Divine influence. Prophets, as a part of human nature, were smothered by sectarianism when true Christianity was deserted for that of Anti-Christ. But the Bible shows that this part of human nature can not be always smothered, and that it will live again in universal splendor. See what Peter says in Acts 2: 17: "And it shall come to pass in the last days (saith God) I will pour out of my Spirit upon all flesh; and your sons and your daughters shall *prophecy*, and your young men shall see visions, and your old men shall dream dreams."

This clearly shows that in the last days of Christ's dispensation, the sons and daughters of men shall be prophets, and that God's Spirit shall be poured out upon all flesh, as we now see it in those "Union Prayer Meetings," in which the holy prophets will soon appear again.

To prove by Scripture that prophecy or Spirit-intercourse is a part of human nature, and co-extensive with man, read Luke 1: 67 to 70, where God is said to have spoken "by the mouth of his holy prophets, which have been since the world began."

A speaking medium or a prophet is moved to speak by a Spirit, as thus expressed in 2 Peter 1: 21: "For the *prophecy* came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost."

The Holy Ghost is a good or holy Spirit, and we should desire to be influenced by Spirits, so that our spiritual *gifts* or mediumships may become useful to our race. St. Paul says: "Now, concerning spiritual *gifts*, brethren, I would not have you ignorant:" 1 Cor. 12: 1. Then, in chap. 14, verse 1, he advises that: "Follow after charity, and desire spiritual *gifts*, but rather that ye may *prophecy*."

Paul teaches that we may all prophesy, a fact which modern Spiritualism proves. Thus he says, in 1 Cor. 14: 31: "For ye may all *prophecy*, one by one, that all may learn and all may be comforted." "Therefore, brethren, *covet prophecy*, and forbid not to speak with tongues." 1 Cor. 14: 39.

Again; St. Paul and all Spiritualism clearly show that the *prophet* should exist in all religious assemblies which, in ancient times, were called churches, thus: "God hath set some in the church; first, apostles; secondarily, *prophets*," etc. This is recorded in 1 Cor. 12: 28. Then again read Ephesians 4: 11, where he says: "He gave some apostles and some *prophets*," etc. An apostle is a promulgator of truth. Paul was not an apostle in the earth-life of Christ, but was converted after his crucifixion, and then went to promulgate what he considered truth, and not what is now in the New Testament, for it was unwritten. However, we know that the New Testament contains truth, nevertheless, for much of it was written by Paul himself, and has since been proved by Spiritualism.

As Paul was a promulgator of the truth, or the Gospel of Christ's dispensation, *without a license from any organized sect*, so there should be now; and if apostles should be now, it is equally clear from the last quotations that the *prophets* should exist too. To prove this by Scripture, I might quote many other passages; but those already quoted are deemed enough to show that *sects* and the *priests* of sects have deceived the world relative to the existence of the prophet, which is eternal among men. However, I will refer the reader to 1 Cor. 12: 31; 1 Tim. 4: 14; 1 Thess. 5: 20; Matt. 5: 17; Matt. 10: 14; Matt. 23: 34.

Having thus shown that the prophet or speaking medium should still exist, I can not hesitate in declaring again to all persons whom it may concern, that it will soon again appear, and that if they wish to keep progress of this wonderful age; if they wish to have the r lamps ready trimmed like the wise virgins in one of Christ's beautiful parables, they must, regardless of the ridicule and jeers of Fogism and Sectarianism, become subscribers to the spiritual papers, and investigators of the new developments of nature and knowledge. If the Antediluvians had taken Noah's advice, they would not all have been drowned; if Lot's sons-in-law had listened to him, they would not have been burned in Sodom; if the Jews had learned the nature of Christ's baptism of the Holy Ghost, they would not have crucified him; and if the old fogies of our times will read, regularly, the spiritual newspapers, and learn for themselves, they will soon be relieved from sectarian darkness. Wishing that the world may yet learn to look before it condemns, and that the circulation of your useful and progressive paper may continue to increase till our common countrymen may revel in the resplendent light now pouring in from the great Spirit-land, I remain your humble correspondent.

JOEL H. CLAYTON.

MANIFESTATIONS BY MEANS OF A KEY.

MR. PARRIDGE:

Dear Sir—Knowing that any phase of modern Spiritualism is interesting to yourself and readers, we take the liberty to send a short account of what has occurred in our town during the past winter and spring. Though we have been favored with lectures and tests from the best speakers and mediums who are laboring in that field of reform, yet there are but few firm believers in the spiritual philosophy here. There are some who are inclined to believe, and many bitter opposers who, doubtless, are only waiting for it to become a little more popular, when they will be ready and willing to embrace and support it as a *theory*.

About the last of April, a Mrs. Turner, who, with her family, was a disbeliever and opposer of Spiritualism, after a few days illness closed her earth-life, and left a large family and many friends with nothing but the cold faith of orthodoxy on which to rely, which, in this instance, must prove a broken staff, as she was not the member of any church, and thus, according to that belief, must be among the lost forever.

Being unable to speak on the day she died, she endeavored, by pointing and other signs, to tell her family something relative to a bureau, or its contents, which was standing in the room, but they were unable to get any understanding of what she meant.

Though she had previously been unable to speak, yet a few hours before she died she said in an audible voice, referring to a nephew of hers who died last fall, "Henry has come, and I must go with him." Thus did the dying words of that orthodox mother bear testimony to the truth of the spiritual philosophy.

About two weeks subsequent to this occurrence, some of the family and friends were assembled, when they attempted, and succeeded in, getting communications from Mrs. T. and nephew, by means of the key and book. The method was, by opening the book and placing the key between the leaves, with the bow of the key out, then tying the book firmly together, and letting two persons put each a fore finger under the ends of the bow, suspending it from contact with anything, and then proceeding to question the Spirit as one would through a table or spiritoscope—the book and key turning in answer to questions, or by calling the alphabet.

We think in this instance they used the Bible, believing that no other book would answer the same purpose, though we have made use of several others with equal success.

Through these means Mrs. T. informed her family that what she wished to tell them before her death was, that in this bureau was a will, bequeathing to her, from a relative, a small amount of property, which she wished her eldest daughter to have.

The family had forgotten about this, but on searching, found it as she said. They also received many other items of interest and proofs of identity.

There has also been another instance similar to this, which occurred in the winter. A Mrs. Bush having died, her son wished to learn of the residence of her brother, but though writing to several places where he supposed he might be, he could not hear anything from him; but a short time since, being at a neighbor's house one evening, the key was introduced, and his mother informed him where her brother was; which was proved, by his writing and receiving an answer from him in due course of time.

As far as we know, this is quite a new method of obtaining spiritual manifestations; though we remember when quite a small girl, before Spiritualism was recognized in its existing forms, to have tried this manner of gaining prescience of future events. Many of our questions were correctly answered, and coming events were foretold. Though these circumstances have occurred among the supporters of popular Christianity, yet, judging from the past, they will produce no further practical results. Is it not strange, that after persons have once got a glimpse of truth, they will still cling to and foster error? Is it not strange that orthodoxy must still hold in abject slavery thousands of minds which otherwise might be shedding a halo of light and truth on those around? No; for priestly power is more despotic than all others on earth. It is in the very bosom of churches and pretended Christianity, that worse than Southern slavery exists. Here in our boasted land of free thought, do we see even the delicate mind of childhood chained and fettered by soul killing creeds, that crush out the beautiful Spirit-life, and stamp upon it, in indelible character, errors which an eternity of progress cannot obliterate.

Yours for truth. L. L. WHITTIER.

PALMYRA, Wis., May, 1858.



CHARLES PARTRIDGE,
Editor and Proprietor.

NEW YORK, SATURDAY, 5, 1858

GOSSIPERS ARE MURDERERS.

Murders and suicides are growing alarmingly prevalent. We can scarcely take up a daily paper that does not contain statements of one or more murders or suicides, and doubtless very many others occur which pass for deaths caused by ordinary diseases, and which are never publicly exposed. The causes of murders and suicides are but few, and a very large proportion of them may be attributed to thoughtless, reckless, or malicious gossip, defaming insinuations, evil speaking, slanders, and lying. Every city and country village has its evil mongers, who are gauged to the general sentiment of the people; that is, they insinuate and lie as much as will be tolerated. In large cities the evil mongers are not content to retail defamations verbally, but establish newspapers, and drive a larger and more determined murderous business. The same enemies mow the apparently respectable and intelligent persons engaged in this nefarious business, as does the most blackened hag or degraded brute who starts an insinuation against the character of another. It all springs from a consciousness of unworthiness on the part of the calumniators, and the sting of a righteous retribution, which lowers them in their own estimation beneath the justly merited public respect enjoyed by those they slander, and they seek an equilibrium by blackening through defamation, the characters of their betters. Hence, it is always legitimate to conclude that a person is loose and delinquent in those virtues he or she defames in others, and in the degree they turn aside to peddle defamation, they are also malicious.

If a man has in any period of his life committed an error, it can not help him to amend his ways by magnifying it, and making it public. On the contrary, assurances of secrecy as to one's past errors, and aid in his endeavors for reparation and reform, will promote virtue, and strengthen his confidence in God, good, and humanity, and it will inspire a greater emulation of the virtues of others. Who of our readers has not observed the terrible consequences of idle insinuations against female virtue? No matter whether there are any real grounds for the insinuation or not, the influence tends to the same fearful end. To illustrate by a vulgar simile, the cry of "mad dog," by every person he passes, tends to make him mad, but whether he is so or not, he is killed. So insinuations against a person's virtue, and especially if that person be a female, tend to remove them to a lower plane of society, and one less favorable to the exercise of virtue. The very fact of slandering a person is an admission that that person has an enviable character to lose. It is also an admission that the slanderer either has a bad character, or has the reputation of one, which he or she is conscious of not meriting.

We have been led to these remarks at this time by the late melancholy suicide of Henry William Herbert, Esq. Mr. Herbert was a man distinguished for his learning and versatility of talent. He possessed a sensitive nature, and had, notwithstanding many distinguished virtues, probably committed some errors in his earlier life. He was married to his second wife on the 16th of February last.

The following statement of what ensued is taken from the *Newark Daily Advertiser*:

"The parties proceeded immediately to Mr. Herbert's cottage at 'The Cedars,' about two miles above the center of Newark, on the Passaic River, and for a time they were perfectly happy in each other's society. Some six weeks after this ceremony the reptile spirit of calumny crawled into his quiet home. It is alleged that some one, represented to be a lady, took occasion, probably without any idea of the tragic result, and poured into his wife's mind a recital of the worst features of his life: in the usual exaggerated gossip, and on his return he found her alone and melancholy.

She told him what had passed, but refused to reveal the person. This fired Herbert's inflammable temperament, and in the heat of his impetuosity, he threatened to destroy himself if she did not reveal the name. She in turn became frantically alarmed, and repaired a small blood-vessel, or produced a hæmorrhage of the lungs. This in turn alarmed Herbert, who did all he could to restore her health and relieve her mind; but from that moment she determined to leave him, and did so during his absence in New York.

According to his representation he passed out of his back gate which

leads to the cemetery, and she accompanied him to the fence, bidding him an affectionate adieu, with a kiss. On his return she had gone, and the full gush of desolation and despair unbalanced his sensitive mind. He strove in vain to bring her back, and thinking it would promote the object, he left his cottage, which he thought might have been too lonely for her, and took apartments at the Stevens House, New York (late Delmonico's), near the Bowling Green. Here he used every effort of his ingenuity to recover his wife, but she steadily refused to meet him, and finally instructed her attorney to inform him that she would receive no further communications from him. This last drop overpowered the cup of his bitterness; the future seemed all hopeless, and he then meditated his own destruction."

"On Saturday he purchased a Colt's revolver for the purpose, and had determined to shoot himself in the cemetery, at the gate where he parted with her he loved so well. On Sunday he sent for his friend, Philip H. Anthon, who remained with him during the day, and till 2 o'clock on Monday morning. At that hour he was conversing with him on the subject that absorbed his mind, and suddenly went out into an adjoining bedroom; the snap of a pistol was immediately heard, and the unhappy man came reeling back into the sitting-room, exclaiming, 'I told you I would do it!' He sank down, and after a few groans expired."

In a letter to the Press, in which he begs them to let him rest and be forgotten, he says:

"My blood, and the guilt of it, is upon those women and men of Newark who first sowed suspicion, distrust and discussion between myself and the sweetest creature God ever gave, and then took away from an unhappy sinner. My own unhappy temper did the rest."

Here is the result of evil insinuation and idle gossip. And what are these gossipers but murderers? True, the act was committed by his own hand, but his hand was made murderous by incessant and infernal gossip. It became an instrument of gossipers, and was served by their incitements, which drove the ball to his vitals. This is but one marked case among thousands occurring all around us. Who can not cast their eyes on desponding, drooping persons, whose bloom, freshness, health and happiness, have been all destroyed by idle gossip? Thousands are dying by inches under this infernal sting. Virtuous females are driven from society to seclusion, starvation, or street-walking, by reckless, idle words, insinuations, and damnably malicious gossip. Evil speaking of the neighbor is the Upas tree of America. It poisons all who come within its breath, and blasts the most enterprising and prominent members of society. Gossipers should be shunned as the Upas, and be forbidden to drool out their saliva in the presence and walks of civilized and humane people; they are as serpents who charm but to bite and to devour. In the language of another, "against slander there is no defense. Hell can not boast so foul a fiend, nor man deplore so fell a foe. It stabs with a word—with a nod—with a shrug—with a look—with a smile. It is the pestilence walking in darkness, spreading contagion far and wide, which the most wary traveller can not avoid; it is the heart-searching dagger of the dark assassin; it is the poisoned arrow, whose wound is incurable; it is the moral sting of the deadly adder—murder its employment—innocence its prey, and ruin its sport."

SPHERE AND LIMITS OF AUTHORITY.

There is not a little vagueness in the appeals and *pro* and *con*. declarations we frequently hear concerning *authority* as a ground of belief and action. From what may be gathered from the merely verbal expressions of writers and speakers on this subject, it would seem that there is a class of minds who demand the testimony of some venerated author, externally established creed, or traditionally reputed sacred book, as a condition of acceptance of any proposition in the sphere of moral or religious philosophy; while others would seem to repudiate everything in the shape of authority, and even make the fact that a given proposition *appears* to them to rest only on declarations foreign to the resources of their own minds, a ground of rejecting it, as though it were a falsehood almost of necessity. We are inclined to regard both of these classes of minds as extremists, equally wide of the truth, though erring in opposite directions; and we submit the following brief analysis of the subject in hand as an aid to those who may feel the need of it, in discovering where the exact truth lies.

In our view, then, there is such a thing as *authority* which may legitimately influence the formation of our opinions, but it has its limits and qualifications, which are very necessary to be understood. This authority is of different kinds or degrees, according to the different degrees or planes of the mind which, as to their general divisions, are three, designated as the *external*, *internal*, and *inmost*. These, with the limits of their respective spheres, shall be briefly illustrated in their order.

First, as to authority on the *external* plane. A man whom we know has always borne a character for strict veracity, tells us he has been in London, and that he saw a building there (St. Paul's) so spacious that one of the largest of our ordinary

churches could be contained inside of it. We do not hesitate to accept this as true on the man's simple statement, although the story may even seem to us to bear a slight degree of improbability on the face of it. We thus believe in the existence of such an edifice in London on the *authority* of the man's simple statement of what externally appeared to him, and our belief is legitimately founded until overborne by more potent considerations inducing the belief of the contrary.

But if this same veracious man should then say, "I saw men walking about the street, of London, and instead of carrying their heads on their shoulders, they carried them under their arms," we would not be very likely to yield our credence to his testimony. And why? Surely the mere abstract *authority* of the last statement—the word of a man of known general honesty, as to what he *actually saw*—is precisely the same as the *authority* of the first. The reason why we do not believe the last statement is because its *acknowledgedly good authority* is overborne and more than neutralized by an extreme improbability not to say impossibility, growing out of the *known* nature and constitution of things, which is the testimony of the *interior*, *rational*, and *superior* authority to us.

But again (and still as to authority in the *external* degree), suppose that instead of the testimony of this veracious man as to *alleged facts* which he had witnessed in London, we receive the unanimous testimony of a *church*—which is a *grand man*—we will say the church of England—concerning some alleged facts of the history of her origin in her reformed state. Now we know that church is composed of at least a majority of good people, and that she has been accumulating wisdom and learning through several centuries; and we therefore accept her statement as to this historical fact, with unquestioning faith, and on her *simple authority*. But suppose, now, that all her bishops, clergy, and communicants, in grand council assembled, should make, with one consent, the statement that Henry the VIII., who inaugurated the reformed Church of England, instead of having legs and arms like other men, had fins like a fish, and that he lived in a large pond. The authority, so far as that *merely* is concerned, of the latter statement is equally good with the first; and yet we presume that no rational and intelligent man would impose it upon us as a *duty* to believe this latter statement, even in view of the admitted respectability of its source. And so, in a *less* degree, of statements from the same source which are in a *less* degree intrinsically improbable; and so of statements statements which may be put forth by any church or sacred convocation whatsoever. And if our position, even in these confessedly *extreme* cases is admitted, then it necessarily follows that no man nor church, however good or wise they may be acknowledged to be as a general fact, has the *right* to demand the unreserved assent of another man even to a statement of an alleged *fact*, contrary to the personal perceptions of the latter in regard to the probabilities of the statement; but while it is the *duty* of the man hearing the testimony to accord *all due respect* to its source, and to give it *all due weight* in the scales of his judgment, the supremacy of his own honest mind in forming an opinion of the affair, must be held intact, and can not be in any respect invaded without the commission of tyranny and injustice.

Secondly. As to authority in its *internal* degree. The boy of ten years has had every external demonstration of the fact that his parent is, upon the whole, much wiser than himself. A problem comes before him in manners, morals, or in religious philosophy, with which he feels incompetent to grapple, and he instinctively goes to his parent for advice and instruction. The parent gives his opinion, or it may be his *dictum*, on the subject; and this, in the absence of all well-understood reasons to the contrary, the child *ought* to receive as a *safer guide* than any of the vague and imperfectly formed conceptions of his own mind could be. Thus far, then, even the *opinion* of the parent upon a *speculative* point or doctrine, would be *legitimately authoritative*. And so if, instead of an individual man, the parent be supposed to be an established Church, with a written form of doctrine, and the child is supposed to be a seeker for wisdom in the sphere of that doctrine, if he finds his own powers of investigation inadequate to the solution of any particular problem, and yet is impressed that the general wisdom of the Church is superior to his own, it is his wisest and safest course, and even his *duty*, to receive on *authority*, the doctrine which the Church, through its written creed, presents to him on that subject.

doctrine until some *counter* and *superior* considerations demonstrate its untruth, which latter, then, will become his *superior* authority. So far, then, the *authority* of the Church on matters even of doctrine is good and legitimate, and worthy of all the respect which a child should accord to a relatively wise parent; but mark—if that same honest seeker for truth, ever entitled to the free exercise of his own faculties, should thereafter discover, or even *honestly* and *erroneously* think he had discovered, good reason to doubt the truth of the mooted proposition, the Church has no right to *censure* him for a respectful dissent from her teachings, or to demand a surrender of his judgment to hers, though it might still be her duty to kindly labor with him, and admonish him, and strive to reclaim him from a supposed error.

Say what they will in contempt of the abstract principle of authority in its phases above defined, all men consciously need it, and, in point of fact, are more or less governed by it in the practical concerns of life. If, for example, one who in words opposes the influence of authority, whoever he be, is contemplating a lawsuit involving his interests to the amount of some thousands of dollars, he does not hesitate to take the *mere opinion* of a lawyer on the subject, and be governed by it, to some extent, as an *authority* more safe to be relied on than any perceptions attainable from the *unaided* resources of his own mind; and it seems to the writer that if one deeply feels that instead of his *pecuniary*, his *spiritual* interests are involved to a corresponding extent, he will not be indifferent to the advice of one whom he may feel to be more wise in the department of *spiritual* laws than himself, even though such advice may be received on the *mere authority* of that man's known personal wisdom.

Another illustration: A number of young men—students we will say—are earnestly discussing some question in moral philosophy. A *stranger* to them, a Professor in that department, enters the room, and takes his seat near them. Without noticing the man, they continue their confab, each one zealously urging his own peculiar opinion, until the stranger, interested in the theme of their discourse, and perceiving the states of their minds, modestly asks permission to offer a few suggestions. Not three sentences are uttered before all eyes are riveted upon him. They perceive that he is a *master*, and they drop their discussions and listen to him. They ask him questions, and he answers them; and all are satisfied. They have already learned to regard him as an *authority*. Why? Not because of his title or position as a Professor, for they do not yet even know that he maintains such; but because of the *intrinsic wisdom* of his words, which of *itself* is as obvious to them as the light of the sun.

This unassuming and unknown Professor departs, and in process of time these same students find themselves before their own regularly-appointed Professor, who lectures on the same subject. Finally he advances some proposition which is not, to say the least, clearly self-evident, and some of the students venture to deferentially ask for farther proof upon the point. But instead of addressing himself any farther to their rational faculties, he reminds them that *he* is their *regularly-constituted teacher*, and that they ought to consider his *word* sufficient on that point—especially as that same doctrine had been taught in that and all sister colleges of the *right stamp*, from time immemorial, and he concludes with the declaration that all who dissent from that doctrine should be expelled (excommunicated) from the school. Could we blame those students, if, in their next private conclave, they should vote this man a supercilious and unjust *usurper* of authority, who, to cover up his conscious lack of that *truth* which can compel assent by its own demonstrability and intrinsic force, was willing to crush and restrain by sheer *power*, all doubts of his position, however honest and well-founded they might be? And should the same decision be withholden in respect to the conduct of a *Church* or a *clergyman* who might act toward dissentients upon the same principle with this Professor?

At the conclusion of the sermon upon the Mount, it is said of the Great Preacher, that the people "were astonished at his doctrine (teaching), for he taught as one having *authority*, and not as the Scribes." His authority consisted in the conscious possession of absolute, Divine truth, and whose potency was irresistibly felt by all who heard; and those who honestly and religiously peruse other portions of the great Book, we

think, will find its *all-sufficient authority* to be of the *same character*.

Thirdly. We have barely room to notice the third, inmost, or celestial degree of authority. It may be distinguished thus: The well-known wisdom and goodness of Jesus were such, to say the *least*, as to entitle his words to the most profound respect by all who heard them, whether they could immediately verify them by their own rationality or not. This is interior authority. But inmost or celestial authority is that which attaches to the Golden Rule, and which is its own testimony to its absolute truth and divinity, appealing to the positive convictions of every healthy conscience, whatever may have been the instrument or mode of its first embodiment in human language. And so of all other moral truths that are equally self-evident, and 'on the basis of these all honest and religious minds can and will yet unite and form the only true Catholicity, dictated by no pope or ecclesiastical council, but acknowledging but one Master and Father who is in heaven.

LITERARY NOTICE.

BY J. A. WEISSE, M. D.

ANACALYPSES, OR, AN INQUIRY INTO THE ORIGIN OF LANGUAGES, NATIONS, AND RELIGIONS. By Godfrey Higgins, Esq., F.S.A., F.R. ASIAL Soc. F.R. ASIAL S.

Since quotations have been made from this great work in the columns of the TELEGRAPH, subscribers from various parts of this country have made inquiries concerning this book, its object, and character.

To give these progress-loving gentlemen a just idea of this erudite work and its author, we shall quote from its pages. Higgins says:

"I determined to enter upon a very careful investigation of the evidence upon which our religion was founded. This, at last, led me to extend my inquiry into the origin of all nations and languages; and ultimately I came to a resolution to devote six hours a day to this pursuit for ten years. Instead of six hours daily for ten years, I believe I have, upon the average, applied myself to it for nearly ten hours daily for almost twenty years. In the first ten years of my search, I may fairly say I found nothing which I sought for; in the latter part of the twenty, the quantity of matter has so crowded in upon me, that I scarcely know how to dispose of it."

He closes his preface with this most appropriate passage from Epictetus:

"If you resolve to make wisdom and virtue the study and business of your life, you must be sure to arm yourself beforehand against the inconveniences and discouragements that are likely to attend this resolution, and imagine that you will meet with many setbacks and much derision; and that people will upbraid you with turning philosopher all on the sudden. But be not affected or overpowered; only stick close to whatever you are in your judgment convinced is right and becoming, and consider this as your proper station, assigned you by God, which you must not quit on any terms. And remember, that if you persevere in goodness, those very men who derided you at first will afterward turn your admirers. But if you give way to their reproaches and are vanquished by them, you will then render yourself doubly and most deservedly ridiculous."

Touching the book, he observes:

"The following work is similar to the solution of a difficult problem in mathematics, only to be understood by a consecutive perusal of the whole—only to be understood after close attention, after an induction of consequences from a long chain of reasoning, every step of which, like a problem in Euclid, must be borne in mind."

As these passages fully exhibit the decision and self-reliance of the author, they need no comment. The mere title of the work shows its object and character; it must at once recommend it to every intelligent reader, because the field is vast, the seed lies broadcast, and a rich harvest awaits the sincere searcher after knowledge and wisdom. But its highest object is to bring to light truths and facts that have been studiously and purposely concealed. To those who would look for a flowery and romantic style, I am obliged to say, with Virgil:

"Procul, procul, este profani!"

The style was of minor consideration to an analytical mind like that of Higgins. All I can say is, that this work is the very Thesaurus of history, ethnology, philology, and archaeology.

The reader of these two beautifully-printed quarto volumes will see pass before him, in a long procession, all the nations that inhabited our globe, from gray antiquity to the present day. He will behold religions, languages, and monuments merge into, and mingle with, others. He will realize that the Hymalaya and Cordilleras beheld nations whose beliefs, customs, rites, and monuments were very similar; that these nations uttered words and ideas that originally sprang from a common source; that the Gauges, Euphrates, Nile, Tiber, and Rio del Norte watered fields cultivated by kindred nations. In this work, priestly cunning and equivocation, from the ancient Brahmins and Pharisees down to our Jesuits, are made transparent. Things are proven by overwhelming evidence, drawn from a variety of sources. Furthermore, the reader reviews a series of cycles with their mythoses, avatars, gods, heroes, magi, and sages, all

of which, however remote in time or space, have their points of resemblance. But, as the author says, the work must be read with attention and care, and even then the point of the argument, and the full weight of the evidence can only be appreciated by a scholar, or a man in whom an extreme desire to know, supplies the want of scholastic learning. Even the superficial reader could readily perceive that Jehovah was derived from the Egyptian Y-Ha-Ho—the *God Eternal*, or *I am that I am*; Judea, from the India *Joudia*, now *Oude*; *Christ*, from *Criston*, one of the Indian avatars. He will find immaculate conceptions not only in Judea, Phœnicia, India, and Greece, but even in Mexico. He may discover striking similarities between the religious ceremonies and rites of these countries.

In these fourteen hundred beautifully-printed pages, words from every language, quotations from every writer, and descriptions, of, and allusions to, monuments of every age and country, are met with.

The work was published in London in 1836, and is only to be had there; its cost is about \$36.

Higgins was a native of England, where he was a judge and philanthropist. As may be seen by his titles, he was a member of several learned societies, which shows in what esteem the learning and wisdom of his country held him. He was also the author of another great work called the "Celtic Druids."

In answer to many letters of inquiry respecting the above book, we have solicited our neighbor, Dr. Weisse, who has read it thoroughly, to give a brief exposition of the work, and he has kindly furnished the above. We suppose the work to be very scarce, and difficult to procure. Our order was in London some six months before it was obtained. We should be glad to re-publish the work here, if a sufficient number of persons would order it at \$13, to warrant the undertaking. Or, if they desire it, we will endeavor to procure copies for them.

Death of Dr. Gregory.

Dr. William Gregory, the distinguished Professor of Chemistry in the University of Edinburgh, departed this life on Saturday, the 24th of April. The Professorship which is thus vacated by the demise of Dr. G., is the seventeenth which have been holden in various institutions of learning, by persons of his name and family. Dr. G. is not only extensively known in the scientific world for his accomplishments in his professional department, but also for his translations of the works of Liebig and Reichenbach, his own work on Animal Magnetism, his papers embodying the results of his microscopic researches, etc. He was inclined to expansive and liberal views on the more theoretical branches of science and philosophy, and in him the ranks of Progress have experienced a serious loss. He died in the prime of life, leaving a widow and an only son.

Bone to its Bone Again.

In our issue under date of May 23, we published an article under the above head, and have now the following to add. Dr. Orton informs us that the bones continue to be brought from Hartford by the Spirit: that on Wednesday, May 26, as himself and Dr. Redman were crossing Broadway, near Thirteenth street, one of the bones dropped on the sidewalk near their feet. This was about three o'clock in the afternoon; and then again the same day about six o'clock, when they were walking together in Fourteenth-street, another bone came down before them on the sidewalk. Dr. Orton exhibited these bones in our office. They were portions of the spinal column. The Spirit seems diligent in collecting his bones together.

Mrs. Coles in Brooklyn.

BROOKLYN, May 31, 1858.

MR. EDITOR:

Mrs. M. H. Coles delivered two lectures in Clinton Hall, Brooklyn, on Sunday, May 30, on both occasions to good and respectful audiences; and such was the interest manifested at each address, that a pin could have been heard to drop, in any part of the house. Mrs. Coles speaks in the trance-state, and such is her organism, that the invisible intelligences can control her, in a manner, to make it both interesting and instructive. The subject of Spiritualism, its claims upon the human soul, and the infinity of man, were handled in a masterly manner, and I would advise Spiritualists in other places, who may be in want of lecturers, to call upon Mrs. Coles.

Yours, A FRIEND TO TRUTH.

MARRIED.

On Thursday, 27th inst., in St. Stephen's Church, by Rev. Dr. Price, FRANKLIN DORRIS to Miss LOUISA SMITH, adopted daughter of Henry Smith, the well-known razor shop man.

THOUGHTS ON STYLE.

BY J. J. PARKER.

As one would select from a large storehouse of attire such as best suits the body and taste, so is this matter of style, or, in other words, of language. The two are correspondences of each other, and we spontaneously come to perceive our mental life in the language we feel fittest for it. Generally, simplicity is in most demand; just so some men, indeed, the very many, prefer a plain cut from plain stuff, to the artistic and splendidly garbed. Well, it is, this of ours, an empire of democracy, and every man may put his thought in such attire as he chooses. As to the acceptableness of this last, because of neatness, beauty, richness or splendor—that to others is another matter.

There is, indeed, in simplicity a use, if not exactly or altogether a necessity. Yet, if by it, it is that every mind may not only discern the intent and meaning of a writer, I can not but think that there are certain uses, as well as the admitted ornamentation and attractiveness of novelty, in a style deemed by some too unique or imagic, brief, hidden, or compact. The thing, like all else, is relative. The vast many, it seems, are the better pleased with an utterance common to themselves than with one which demands of them a close scrutiny; while, on the other hand, not a few cultivated minds, yearning for newness and freshness and originality, are happily addressed by a style congenial to their own mental methods. Each demand should be met. Certainly that of the first is, largely. And as there is a correspondence of supply to demand, the literary signs of the times indicate the growing up of a fresh manner of speech to gratify the last. The intellect, eager, and sharp and compact, quick catching the meaning of things, as they come forth variously bodied and clothed upon, finds a congenial sphere in a pregnant if not splendid method of utterance, and in one striking out with an idiosyncratic attitude and air. Then, too, there are some subjects, some thought-matters, which may not well be limited for expression to the ways of a usual style. They do not well disclose themselves thus. Fine, seemingly unreal, beyond the sphere of generally prevalent and accepted thought, almost shadowy, or *apparent* or yet in their own realm most substantial, the *esoteric* style coat and breeches are too big for them. They do not look well thus, and seek a closer fit and a more befitting attire. Hence the necessity to them of a dress novel and unique, some will say obscure, enigmatic, or too *uncommon*. Not is this especially the case with the higher and finer spiritual thought. Language, too, has a double, oft a triple meaning. Is it not legitimate, then, to make use of that most readily expressive?

Spirits, the advanced and educated of them, complain—if these can be said to complain at anything—if the narrowness and incompleteness of our present vocabulary; that their ideas, some of them, can not find a fit garment of words, and so they must compound or invent. They *impress* the open and plastic mediatorial mind with a capable and a suited style. Beside, aside from necessity and use, of which I shall speak presently, there are some claims. I know *use* should not be sacrificed to that; they should rather (use and beauty) be married. Now, there is a great variety of style, corresponding to the various methods and latitudes of thought; and in its sphere each is of use. One has as high claims, perhaps, so far as mere right interiorized by use is concerned, as any other. If, indeed, the thought sent forth is expected or intended to meet and be given to the general and popular mind, then the plainest and simplest speech may be the better. What should we think of the bookseller or butcher who should launch out with the smiles of Shakespeare, or the splendid figures of Burke, while burning with eager and earnest desire to sell a peck of potatoes, or vend a leg of lamb? So, then, with somewhat of the same rule, we should be governed to meet unlike cases. The law of propriety takes hold of the very waistbands of us—such propriety as is born from the sphere of a thing itself. No very serious objection fronts us now to the majestic and rich style of Plato, the compactness of Thucydides, the uniqueness of Carlyle, or the clean-cut originality even of Emerson. Each of these finds fit auditors, such only as can master their thoughts and measurably understand them. Burke has put upon the bony body of cold political facts, as well as upon the noble form of a profound philosophy, such splendid garb as seems to make the first dressed with a rich life, and the other throbbing and walking and talking to us like a king or queen. We feel ennobled and elevated in this mental aristocracy, and come to talk in the style of the glowing and rich-flushing words we hear. All these representative minds have been *inspired* in style as in thought. Great thoughts, and ones removed beyond the common planes of life, but which yet seek adaptation to it, waiting patiently for the advent of fit conditions, as in the case of the celestial kind, *ought* to be appropriately garmented, and be permitted to walk, as they may and can, in such robes as suit them, up and down the avenues of mental and literary life. Somebody will salute and make friends with them. Fitness, like use, is a great gospel.

And, too, he who writes under influx, has not so much of election in the matter of style as is deemed. It is well known that *precise* speech may be impressed as general thought is; and it comes to me strongly, that wise intelligences in the Spirit and it comes to me strongly, that wise intelligences in the Spirit *freely* inflow peculiar and unique styles. The mere prose

of objects to the poetic manners. But is it not a fact that the liberty of poetic measures and methods permits a more expressive, a larger, and a more beautiful conveyance of thought? The harmonic era, whose prophet this the mediatorial and inspiratory is, will *actualize*, so it comes to me, a style more assimilated to the poetic than to the, what will then be, *prosy*. There is a melody, a sweetness, a pregnancy, and richness and suggestiveness of thought-speech in the poetic, which measurably needs translation into the daily life and manners of prose. I believe the travel has commenced, for "sign" is evident; and not unfrequently you will find, among the more inspired writers, a commingling of the current streams of prose and poetry-talk. New styles get born from the womb of necessity—the

necessity of the *now*, and be known of it. If our language tells of our thought, so by using a melodious or a compact and terse speech, we come to think after that fashion. The language of the future is to be a wisdom one, clothed upon with the spirit of its great authority, and fire-fused by love to express grand truth; flexible, rich, imagic, delicate too, and terse; pregnant pointed and shining as if sun-lit. It will be the style of unfolded and cultured minds, then the many—the ready speech they find to use—and like a silver and golden-tinted garment wrapped around a full, and fair, and shapely form. For thought then will be harmonic, since it shall come forth from the brain-forge of harmonic men and women. So, the thought spoken now but to the few that can or will accept, looks to another day for general reception—and it ought to be garmented correspondentially and fitly. The style must ever suit the subject-thought. Grand or fine thoughts demand appropriate apparel that they may get full accord, and be known as high personages. Their pithy speech may sometimes seem too sharp, or hidden even with too much meaning, but they are missioned to sharpen, and expand, and beautify and individualize the minds of us. I believe, too, in a various style—a *composite* one; but most that method seeks a general sphere, it seems to me, which is more assimilated to the language of the skies. The speech of love is poetic and affluent, and wisdom is compact and sententious, and truth, pointed and terse. Let every man who has thought, however, clothe it to suit himself; and if that thought is rich or weighty it will throb to trend forth, garbed not in the meager apparel or usual one of the markets of life, but as if it felt its own high nature, and wore resplendent or original robes to be seen in—to be beautifully bowed to. Mere plainness is ostracized in the high heavens; and splendor lifts her head queenly there. All styles are of use, but the *poetic-composite* is the fitter vehicle in which may ride the grand ideas and thoughts that leap and flash, or with great laborious birth, come forth, from the inner. Every man must give, and in the manner he gets. His mental methods and styles of speech have been wrought out and contrived, *mayhap*, by molding and supervising ones from the kingdom of the invisible; and he comes to like and easily use what easily comes and is given him. His style, then, expresses him. If of a various nature, his utterance speaks its correspondence; and his inspirations from societies of the scientific, philosophic, hierophantical and poetic, with ease apparel themselves in a fit and fitting, which is a rich or rare, garb.

Science and philosophy need no longer wear the strait-coat. Why some thoughts from these spheres made full of life with love, yes, even from the realm of cold electrified science—would *burst* the back of prim garments. The Platonic flowing robe of speech, ample and splendid, and the various folds of Coleridge's utterance, or the flexible one of Goethe, are fitter stuff to put the many-sided and the big thought in. A great meaning may shine out from words when the spirit within has come forth from the light and glorious blaze of the truth-realm. The subtleties of speech yet express subtleties of thought, dark and obscure or doubtful to the obtuse or unmindful intellect, but very suggestive to the penetrating one. As to all this, let each one follow the bent of cultured inclination.

JESUS CHRIST.

IS HE THE MESSIAH PROMISED BY THE PROPHETS?

SHIOCTON, WISCONSIN, March 5, 1858.

FRIEND PARTHIAN.—The above is the heading of an article in your paper, dated February 20, 1858. It is not my design now to controvert the article. I propose to utter a few thoughts respecting the mission of Jesus Christ on earth. The mission of Jesus was one of love and truth. To give my views, I must first divide the past into four epochs or periods of time. The first is the Adamic age, which extended from Adam to Abraham, a period of nineteen hundred and fifty-four years. The second was the Abrahamic age, from Abraham to Moses, four hundred and fifty-one years. The third was the Mosaic age, from Moses to Jesus Christ, a period of fifteen hundred and ninety-nine years. God took Adam from Algiers (See Gen. 2: 8; 3: 24.) The Garden of Eden includes the northwestern part of Persia. (See Gen. 2: 10 to 14.) God commanded Abraham to leave his native land, which was Hindoostan, in the city of Lahore. (See Gen. 11: 23 to 30.) Moses was born in Egypt; Jesus Christ was born in Assyria.

Jesus Christ perfected and developed the three pre-existing systems of philosophy—the three different periods of time. The Adamic age embraced the architectural and mechanical developments of the world. Countless walled cities are entombed beneath the earth's surface. Their ruins will be found all over

the world, which puzzle the antiquarians of the present age. The Abrahamic age was the age of Socialism. It developed the social faculties, and gave action to the powers of the mind. The Mosaic age unfolded all the moral attributes of man, and prepared man for a spiritual unfoldment. The Christian age is to unite the physical, social, moral, and spiritual elements of the preceding ages, and to form one brotherhood for all the nations of earth. This is the mission of the Messiah.

Jesus Christ's life and mission are of twofold nature, fraternal and spiritual. The fraternal extends down to the Second Advent. (See Rev. 11: 15.) The spiritual nature is to unite the spiritual elements of the outpheres and the inpheres, and to form them into one universal Spirithood—(see Rev. 11th chapter, the first seven verses, and chapter 12th entire—also chapters 21 and 22)—the new order of things on earth and in heaven. All the past systems of inverted Christianity, the errors and heresy of the Christian Church, are expressly foretold in the 11th and 19th verses of the 22d chapter of Revelations, these denying the Spirit-union and the prophetic seeds of the true church in the past ages of the world.

The mission of Jesus Christ was predicted by the prophets. Jesus lived on the earth to reform the people. This principle manifested in Jesus, I shall call Jesus-principle (love-principle). The Jesus-principle would establish a brotherhood on earth; the Christ-principles are to establish universal Spirithood. The nature of Jesus was human. He was conceived and begotten by the regular order of Nature. Christ was divine, by God conceived and begotten, the angel Gabriel being the agent. (See Luke, chapter 1, verses 30, 31, 32, 35 and 45.) Jesus is the love-principle; Christ is the truth or wisdom-principle. The angel Gabriel imparted unto Jesus the Christ-principle when Jesus was in the fetal state; his physical body came from humanity; his moral constitution from heaven; his Divine constitution from the Almighty. Jesus Christ can truly be called the son of God, and the child of the Invisible and Eternal.

Yours, etc.,

JACOB I. C. MEADE.

THE CAUSE IN ST. LOUIS, MO.

The cause in this city was never in a more prosperous condition (so to speak) than it is now. While the revival has gone on around and among us, it has never touched us. Indeed, I may say from an intimate acquaintance of many years with the professed believers, that I have never met nor heard of one that had turned back. They *can* not turn back, for our philosophy is founded (as Hallock would say) "on the blessed Gospel of facts," which are as immutable as the laws of the Medes and Persians.

The Rev. J. B. Ferguson, of Nashville, Tenn., has been with us for three weeks, with a prospect of continuance for some months, and a hope of ultimate location in St. Louis as his home; and although the weather has been exceedingly disagreeable, his lectures have been attended by large and constantly increasing audiences. His inspirations are very free, and his illustrations are perfectly adapted to explain them to every hearer.

I will say, without any egotism, that the friends in St. Louis are in advance of any other body of men in the country. Passing as we have through all the phases of the first condition of every new movement, we have been developed up to that *harmonial* plane where, while every one does his own thinking, we are well content to let every other man do his. All we strive for is, to *make them do it*. We will be then well satisfied to leave the rest to time and development.

Mr. Ambler commences with us again in September next. He has hosts of friends here, who have never failed to welcome and to cheer.

A. J. Davis has also promised us a longer visit next December, by which time we hope to have awakened up those who wished to hear, but did not learn of his arrival until after his departure. Davis has many friends here who appreciate and sympathize with him and his.

So the friends will see that we are well provided for this year at least, and that, the panic and its effects having in a measure passed away, we have good hopes for the future.
May 19, 1858. A. MILTENBERGER.

DRS. HAMILTON AND CALKINS'

HYGEO-MEDICAL AND SURGICAL INSTITUTE.

[From the *Saratorian* of May 13.]

The following communication from the pen of Rev. John W. Harsha, who is now a patient in this Institution, is worthy the attention of the public, and particularly of invalids. Mr. Harsha is a clergyman of high repute, well known in this region, and lately held the Professorship of Latin in Westminster College, Pa. We may also add, that our own personal knowledge of the Institution, and of its proprietors, enables us to believe the statements contained in this article:

DRS. HAMILTON AND CALKINS, HYGEO-MEDICAL,

AND SURGICAL INSTITUTE.

SARATOGA SPRING, May 7, 1858.

Mr. Editor.—Being a patient of this new and excellent Institution, and having learned some things relative to it, I would respectfully request you to insert, for the benefit of the public, this article in your valuable journal. This Institution is now ready for patients, and from the fact that its proprietors are the right kind of men, and that it is conducted on principles of scientific knowledge of physiology, pathology, hygienic, hygiene, and dietetics, its patronage is

By attending lectures, clinics and hospitals in the city of Philadelphia. Dr. R. Hamilton, well known as a very successful and experienced physician in the treatment of female difficulties, has consumed much precious time and means during the past year, in acquiring a thorough knowledge of all the *improvements* in the treatment of the female affections. His advantages there were superior to those of any other place in this country, and his improvement met its merited reward in the donation to him by the Medical College of their highest diploma honors. Dr. H. has been connected so long with institutions for the treatment of female diseases, that he is very familiar with this branch of science, and the cures he has, and now in effecting, are really astonishing, and are the best testimonials to an enlightened public, of substantial merit and skill. Here are those who have been at various hydropathic establishments, and the patients of eminent physicians, who failing to receive benefit from them, are here fast recovering their health. Although thus successful, he uses no boasting and display with which to steal away the temporary confidence of the unwary; but every symptom is scrutinized, and the physicians receive no one as patient whose case is not in their opinion curable, or admitting of improvement. They deem this to be the only proper course of procedure. I had often heard that Dr. H. had raised very many from the sick bed who had been feeble and nervous for years; but now I know and have personally seen those who, but a short time ago, were unable to sit up or walk, exercise actively in the gymnasium. The Institution, moreover, is established on a moral and religious basis, and daily devotions are offered in behalf of the sick by the physicians. I consider it well worth the confidence of the public, for persons may come here with the assurance that they will not be deceived.

Dr. H., the projector of the enterprise, has likewise shown wisdom in associating with him a scientific and medical gentleman, of very rare talents and skill. From personal knowledge, I can testify that Professor Marshall Calkins, A. M., M. D., is one whose course of study and early inclinations for medical science, amply fit him for the position he occupies in this institution. Living during boyhood near Wilbraham Academy, Mass., he at the age of fourteen had mastered the common and higher English branches of education. Losing his health, he was treated allopathically for a year without benefit, by which his attention was early directed to a more philosophical method of treatment. By the study of botany, and physiological and hydropathic works, he learned those dietetic and medicinal means by which he was cured. This circumstance caused him to study medicine, and in April, 1846, he entered a large Infirmary where he pursued clinical and medical study for one year. In the winter of 1846-7 he entered the office and infirmary of Rev. Calvin Newton, M. D., of Worcester, Mass., where he remained until he attended a full course of medical lectures; after which he continued under the tuition Dr. of Newton till he had finished his second course of lectures, and received the degree of Doctor of Medicine, at the age of nineteen years. He then commenced the practice of his profession in Monson, Mass., during the sickly season of 1848, at which time he had such marked success as soon to give him a large and successful practice. Influenced by his natural desire to obtain a full collegiate education, and by the advice of Prof. Calvin Newton, of Worcester, he left his location to be filled by his brother David Calkins, M. D., and commenced his collegiate studies in the Wesleyan University, September, 1850. During the winter vacation of 1850-51, he was associated with Professor Calvin Newton, in the practice of medicine and surgery, the advertisement of which is found in the Worcester Directory of that date. In 1851, he received the appointment to the Chair of Botany and Materia Medica, in the Worcester Medical College. A favorable notice of his election, with editorial remarks, is found in the *Worcester Journal of Medicine* of that date. In June, 1851, he entered Union College, where he remained until he was appointed to teach Anatomy in Syracuse, during the winter vacation of 1852-3. Returning to college, he remained until he finished his course of study and received the degree of A. B. in 1853. After this he returned to Monson, Mass. Here he remained until the winter of 1853-4. By the sudden death of Dr. C. Newton, who left a work on Thoracic Diseases partly written and in press, he was induced to purchase and finish it by his own pen. Already one edition is sold; and the second, greatly enlarged, is now offered to the public by Messrs. Cowperthwaite & Co., of Philadelphia. In June, 1854, he was elected to the Professorship of Anatomy and Physiology in the Eclectic Medical College of Pennsylvania, and he entered upon the performance of his duties in that capacity, in connection with the practice of his profession, in November, 1854. On arriving at Philadelphia, he at once availed himself of the opportunities there offered to medical men, in the various Hospitals and Infirmarys of the city. After finishing his course of lectures in the College he returned to Massachusetts, and so continued to visit Philadelphia in the winter, and practice in Massachusetts in the summer, until 1856, when he permanently located in Philadelphia to practice medicine in connection with his professorship. During his residence in the city he regularly attended the clinics, and was himself clinical physician and surgeon at the Pauletic Medical College, likewise an attendant in the various Hospitals of that great metropolis of medical education. In 1856 he received the degree of A. M., at Union College; and in 1857 was elected Professor of Surgery, which position he now occupies. He is also Dean of the College, and co-editor of the *Eclectic Medical Journal* of Philadelphia. This is a brief outline of his history. He is thoroughly versed in the classics, in general science, and a master of his profession; having the best testimonials of Christian clergymen, and having performed cures, both medical and surgical, that have baffled the skill of many eminent physicians of all schools. In experience in every name and variety of disease, he has few equals even among the aged. Being educated at the bedside of the sick, having had general country and city practice, hospital and infirmary practice in different parts of

the country; having traveled extensively among physicians of all schools and studied and practiced all the different systems. Having investigated as an author, taught as a professor, and practiced as a physician, he is amply fitted to do still more good to his fellow men, in the cure of maladies heretofore thought to be incurable. Among his references are some of the most influential: Hon. J. S. C. Knowlton, Rev. Miner Raymond, D. D., Hon. J. W. Foster, Ex Gov. Geo. S. Boutwell, Gov. N. P. Banks, etc., etc.

The establishment is a few rods west of Congress Spring, and affords one of the grandest views of this very picturesque and beautiful place, the delightful resort of invalids and visitors from all parts of the Union. For further particulars address Robert Hamilton, M. D., Saratoga Springs, N. Y.

J. W. HARRIS.

THE MOVING MENTAL WORLD—THE NEWS.

SUNDAY SCHOOL ANNIVERSARY IN WILLIAMSBURG.—The anniversary exercises of the Sunday Schools in Williamsburg, which had been postponed for several days on account of the weather, took place on Friday last, when between 5,000 and 6,000 children marched in procession. After passing through several streets, the various schools separated and marched to the respective churches to which they belonged. Where they each partook of a collation that had been provided by their teachers, and all passed off to the high satisfaction of the little ones.

SUICIDE OF A YOUNG MARRIED WOMAN.—A young German woman named Sophia Messmann, committed suicide on Tuesday night, at her residence, 162 Delancy-street, by taking arsenic. It appears that for some time past her husband had spent most of his time at lager-bier saloons, and this made her very unhappy. On Tuesday evening she went to one of these places, and finding him there requested him to go home with her. He refused, and she went to her house and swallowed a large dose of arsenic. As soon as her condition was discovered a physician was procured, but his efforts to save her life were unavailing.

At the soundings lately made by the surveying schooner *Walker*, between Keyport and the "Tortugas," the depths obtained were as follows: On crossing the Tortugas Bank, the bottom was reached in 270 fathoms, the next was 360 fathoms; next 530 fathoms; and the last and deepest was within four miles of Havana, being 893 fathoms. The results are considered highly favorable to the completion of a line of ocean telegraph between Florida and Cuba.

THE LATE HAIL-STORM IN VIRGINIA.—A private letter received by the *Baltimore Exchange*, from the northern neck of Virginia, states that the counties of King George and Westmoreland, in that region, were particularly visited by the desolating hail-storm of Tuesday last. The standing crop of wheat is in many localities utterly destroyed, and fields lately clothed with a luxuriant growth of grass are left waste and barren by the cutting hail and the drenching flood of rain which accompanied it. The corn, also, has suffered greatly, while the fruit-trees are not only stripped of their foliage, but in many cases even of their branches. The storm was also attended with violent wind, prostrating the tall forest trees in its path. The *Fredericksburg Recorder* says:—"Along the old mine road in this county, and the line of the Rappahannock, in Caroline, the ravages of Tuesday's storm are represented as fearful, being more terrible than those of Saturday Messrs. Ben. Temple Humphries, A. H. Bernard, and John L. Marye, are said to have lost their entire wheat and oat crops, beside sustaining other serious injuries. Since Saturday morning not less than \$75,000 or \$100,000 worth of property in this immediate neighborhood has been destroyed by hail."

BATTLE WITH INDIANS IN NEBRASKA.—A dispatch from Nebraska City, 23d inst., states that intelligence from Gale Co., Nebraska, says that a conflict had just occurred between the settlers and the Kiowah Indians, in which one chief was killed, and a number of stolen horses captured. There was much complaint of Indian depredations in that section of the territory.

A FRIGHTFUL TORNADO.—A letter to the *New York Tribune*, dated Lucas, O., May 17, says:—"A frightful Tornado made its appearance in the vicinity of Rutland Co., Ohio. It came on very suddenly and rapidly, demolishing trees, fences, and nearly everything in its way, uprooting apple-trees, peach trees, and cherry-trees. It destroyed nearly whole orchards; carrying away hails, and breaking barn-doors. It lasted nearly 30 minutes. There has never been such a storm known to pass through this portion of the country before. People were terribly frightened."

WHITE MEN AND NOT INDIANS TO BLAME.—Major Neighbors, United States Indian Agent in Texas, declares that there is no foundation for one half of the Indian depredations that are daily going the rounds of the papers, and that he is fully satisfied that the depredations are mostly committed by lawless white men.

During the last three weeks more than twenty runaways have passed through Cincinnati, en route for Canada. One of the latest passengers was a Kentuckian, who was so white in feature as well as color, that he traveled through Kentucky and crossed the river unsuspected.

The Governor of the State of Virginia has appointed O. Jennings Wise and William J. Mumford to superintend the execution of the late act of the Virginia Legislature for the removal of the remains of Ex-President Monroe from their burial-place, in the city of New York, to the city of Richmond.

COL. FREMONT.—Col. John C. Fremont, with his family, arrived in San Francisco on the 12th of April. He was then about proceeding to the mining region, and intended to remain several months in California.

The Legislature of Ohio, has repealed a law which gave to trustees the possession of church property (as the property of all Protestant churches is held). By this act, Archbishop Carroll becomes the sole owner of all the Catholic church property in Ohio.

A young man named George W. Taylor, formerly of Philadelphia, and who lately married a young wife in Franklin county, Me., blew out his brains with a revolver, at a boarding-house in St. Louis. Among his papers was a letter written with a pencil, in these words: "My Dear Wife—I have wronged you. Forgive and pray for me. I am a villain, and deserve to die. May God have mercy upon my soul."

WAGON ROAD TO THE PACIFIC.—Lieut. Beale in his first report to the Secretary of War, on the wagon road to the Pacific along the 35th parallel of latitude, calls attention to a means of securing a supply of water on that route, which he thinks far preferable to the project of artesian wells. It is the method long in practice in Mexico, of constructing dams across ravines and canons, thus obtaining in the rainy seasons artificial accumulations of water to be used during the remainder of the year.

EMIGRATION TO KANSAS.—A letter to the *New York Tribune*, from a gentleman on his way to Kansas, written on a steamer on the Missouri, May 16, says:—"Emigrants are pouring into Kansas by thousands. Steamboats can not be made long and large enough to carry all that apply for passage. This boat refused more than two hundred yesterday, and still they come. Six boats per day leave St. Louis, with an average of two hundred passengers each, for Kansas and Nebraska."

CAUTION TO BRANDY DRINKERS.—On Wednesday evening of last week, a German named Jacob Walsley, residing at 77 Norfolk-street, this city, feeling rather indisposed, sent to the liquor store kept by Thomas Russell, in Attorney-street, for three cents worth of the best brandy. The liquor was brought to Walsley, who drank the potion. In a short time afterward it was discovered that he was dead. It is supposed that the article was pure oil cognac, and was given in exchange for the best brandy.

LOLA MONTEZ. It is said, has purchased a fanciful residence on Third-avenue, this city, and is laying out about it a most beautiful garden. It is rumored that Lola will soon wed a titled German gentleman.

BUSINESS IN CANADA.—A letter from Montreal says: From all parts of Canada we hear nothing but the same wretched story of hard times, dull trade, and scarcity of money. No harder winter, we suppose, has ever been passed through in this country, and there is but little, if any, improvement yet. Mr. Buchanan, of Hamilton, has declared in Parliament that there are five hundred thousand persons in Canada without employment and without money—a statement which is greatly exaggerated; but there is no doubt that much depression and distress prevails. It was expected that the opening of the navigation would bring relief, but the very low price of wheat and flour tends so to retard operations and diminish returns that the expected relief is very imperfectly realized.

COLD WEATHER IN SPAIN.—A Madrid letter of the 5th says: We have most extraordinary weather. Yesterday we had a severe snow storm, and the merry month of May looked in upon Madrid and found it frosted over like one of Gunter's wedding cakes. In the provinces, the mountains are all covered with snow, and *acria Ayema* appears to have made up his mind to pass the spring in Spain. A fortnight past, the heat was so intense that it fairly drove the Queen and court from Madrid to Aranjuez.

THE BRITISH "OUTRAGES."—The excitement concerning the visitations of British naval officers to our merchant ships among the West Indies Islands, still continues in some degree, but is evidently abating. Since the issue of our last, several other visitations and detentions of our vessels have been reported, but in these reports there have been some inconsistencies and contradictions which, with other things, lead to the conclusion that there has been considerable exaggeration and misrepresentation in the reports that have reached us concerning the overbearing conduct of the officers of the British vessels that are now on the watch for slaves. The object of this marine police is not to insult the United States or any other nation, but to punish those who may be carrying on an illegal and piratical business under the falsely assumed colors of the United States.

APRICES FROM ROME state that the health of the Pope causes much anxiety to his friends. His Holiness is about to take a journey toward the Neapolitan frontier.

A DISPATCH from Naples says another earthquake has completed the desolation of the houses in the provinces already devastated.

INTERESTING MISCELLANY.

THEY ARE WITH US STILL.

FROM THE SPIRITUAL CLARION.

They come in visions of the night.
The beautiful, the lost.
When'er our path is shadowed o'er.
Or our spirit tempest toss.
We see again their smile of lore,
And the light of their gladsome eye:
We behold the waves of their glowing hair
With a tear, and perchance a sigh.
A bright eye glanced before our sight.
Or a fragrant memory of yore,
Or a hour of beauty may be upturned,
Our memories to renew:
A tiny hand may rest in ours,
As it did in days now down,
When we knelt by her side with words of love,
To win her for our own.
They come to us mid pleasure's throng,
Like specters of the past,
We see them wandering by our sides,
As when we met them last,
Then rises up the shroud, the pall,
The death-like look, the bier;
We look to see if this be so,
And we're gazing through a tear.
When we stray alone through nature's bowers,
And the leaves are rustling by,
We see by our side the loved and lost,
And hear their low breathed sigh:
We pluck the flowers of the forest wild,
And a loved form comes to view,
And they seem to rest like a dew drop bright,
In the depths of the hare-bell blue.
When the fair bright moonlight floods our room,
Shining through lattice dim,
We seem to see their forms around,
And to hear their triumph hymn.
The departed, the departed,
They are with us everywhere,
And ever seen from their happy home,
To call us to them there.

HATTIE.

COLUMBUS, WIS.

THE DEVIL'S MONET.—A journeyman of Alsensberg, a hamlet situated a couple of leagues from Brussels, in the direction of Uccle, says a late foreign paper, has a family of children, and a wife envious. Returning home, half drunk, a few days ago, and being well scolded by his wife, he was wicked enough to wish his wife and children to the devil, in the plainest terms. Scarcely had he uttered the sacrilegious desire, than a personage with a most sinister aspect, and clothed from head to foot in black, entered the door of the house, when the following conversation is reported to have taken place: "I see, my good

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